RESTORATION *Review*

In This Issue:

REFORMATION AND RESTORATION

Truth is more powerful than words. The victory will remain with him who with stammering lips shall teach the truth, and not with him who eloquently puts forward a lie.—Martin Luther

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RESTORATION *Review*

A Quarterly Journal of Philosophy of Restoration

Dedicated to the Task of Defining the
Restoration of Primitive Christianity as the
Spiritual, Moral and Intellectual Ideal of

Modern Man

LEROY GARRETT, *Editor*
CLINT EVANS, *Publisher*

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RESTORATION REVIEW IN PROSPECT

This new journal has the dual purpose of encouraging the study of the great ideal of the restoration of early Christianity to modern religion and of promoting moral and spiritual values in modern education. The first purpose is a continuum of that movement begun by the Stones and Campbells in America during the last century, which was itself the expression of an ideal envisaged by every reformatory effort since the birth of apostasy. The second purpose is the reverberation of philosophy that has been enunciated by leading educators since the time of Socrates, Plato, and Aristotle, but one which we feel has come to be neglected in our materialistic age.

RESTORATION AN UNFINISHED TASK

This journal assumes that the restoration of primitive Christianity is not yet a reality. There is no religious communion that can lay claim on being *the* church of Jesus Christ as revealed in the New Testament scriptures. The unity for which Christ died is not yet realized and the restoration of his *ekklesia* as ordained by his apostles is still incomplete. There are those disciples within the historic framework of the Restoration Movement who assume that the work of restoration is complete and that they themselves (and none others) are *the* church of Christ. Such ones are wrong. There is no ideology in the Disciple brotherhood that has been more destructive to our basic plea than the one that asserts that Alexander Campbell and his movement ushered us from Babylon to Jerusalem in one great leap. Campbell himself realized that the work of restoration had only begun in his day, and he felt that the completion of the task would be long and arduous.

By 1833 Campbell's efforts had enjoyed such success that some of his followers suggested that he write a history of the movement. His reply reflects an attitude that we feel is imperative if a true restoration is to be effected.

> In reply to frequent enquires and suggestions about writing the history of the present reformation, we would at this time only observe, that, in our judgment, it would be wholly premature now to attempt any thing of the sort. Let us first see a reformation in fact—reformation in sentiment, in practice—a reformation in faith and manners, before we talk of writing a history of it.
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> All that could now be written would be rather the history of a *struggle for reformation* than the history of reformation. When it shall have been ascertained how far the primitive institutions have been restored and a gospel reformation effected, it will be time enough to enquire how it was effected. (*Mill. Har*. 4, p. 94)

Let us insist with Campbell that the "struggle for reformation" continue on, and let us not be remiss in the great work because of the false notion that the task is done. As for a history of our work, despite the noble efforts in that direction since Campbell's day, we are inclined to agree with the sage of Bethany once more when he says: "Let us, then, every man to his post, do the work of the Lord faithfully, and leave it to others to tell of it; or rather, let us wait the day when every man shall have his praise from God, who judges not after the man-ner of men, and who will most certainly render to every man his proper reward."

THE TASK BEFORE US

It is fitting that at this early hour of *Restoration Review* we set forth what we conceive to be the general character of the task before us. Once more we refer to Alexander Campbell who postulated his "Synopsis of Reformation" as the ideal of restoration. We present his out-line here because we feel that it will not only reveal what Campbell was trying to do, but it will likewise enlighten us as to what all is involved in the Restoration Movement.

1. The restoration of a pure speech, or the calling of Bible things by Bible names.

2. The Bible must be proposed as a book of facts, not of doctrines, nor opinions; it must be understood and regarded as arranged upon the principle of cause and effect, or that action is to produce corresponding action.

3. The Bible alone, instead of any human creed, as the only rational and solid foundation of Christian union and communion.

4. The reading and expounding of the sacred scriptures in public assemblies instead of text preaching, sermonizing, and philosophizing.

5. The right of private opinion in all matters not revealed in contradistinction from the common faith, without the forfeiture of Christian character or Christian privilege.

6. The church of Jesus Christ is constitutionally composed of those who have confessed their faith in the celestial proposition—*that Jesus of Nazareth is the Messiah, the Son of God, and the only Saviour of the world, and have put him on by a baptism into his death.*

7. The administration of the internal and external affairs of the church is placed in the hands of bishops, deacons, and messengers extraordinary.

8. The sanctification of the Lord's day by meeting in honor of the resurrection of the Saviour, and especially with a reference to the celebration of the Lord's supper, is essential to the edification, to the spirituality, holiness, usefulness, and happiness of the Christian community.

9. The church not being of this world, cannot levy any contribution on those without for any religious or political purpose, neither ought she to go a begging to the world for aid to support or extend Christianity.

10. The gospel is the proclamation in the name of God of remission of sins and eternal life through the sacrifice and mediation of Jesus Christ to every one that obeys him in the instituted way. The gospel is not preaching about faith, repentance, baptism, regeneration, or any other word or phrase or thing in the Bible. It is rather the authoritative statement of pardon and eternal life from the philanthropy of God through the interposition of Jesus.

11. Three things are essential to a Christian—a peculiar disposition, state, and character. These must be changed from a preternatural or fleshly state to that which is spiritual and heavenly.

12. The resurrection of the just, the coming of the Lord Jesus in his own proper glorified person, and eternal life, constitute the grand objects of the Christian's hope.

13. No theory of spiritual influence in conversion is the influence of the Spirit. Therefore, to deny any theory, is not to deny the influence of the Spirit. (Campbell here has reference to the Calvinistic idea of the Spirit's influence in conversion apart from the word of God, which the Restoration Movement vigorously opposed.)

14. As personal intelligence, purity, and happiness is the end of all public and private, theoretic or practical reformation, the present standard of personal knowledge, faith, piety, and morality being too low, must be greatly elevated.

15. Family education and domestic religion must be greatly advanced.

These 15 theses might be called "the restoration ideal." At least they point in the direction that *Restoration Review* plans to go. While this journal will not always agree with Campbell and other early restorationists, it does believe that a foundation has been laid upon which a beautiful superstructure can be erected. *Restoration Review* will study, and evaluate "the struggle for reformation" thus far in our history, and, like Nehemiah who removed rubbish from the streets of Jerusalem in his restoration effort, it will discard any interpretations and oppose any practices that rape the Restoration Movement. And yet it

will assume the sacred duty of advancing any new idea or fresh interpretation that will enhance our cause, and it will help to safeguard those great truths that have long since been realized by the pioneers by re-echoing them in its columns.

MORAL EDUCATION

The second purpose of this quarterly is closely related to the first. The work of restoration is an educative process. Religion and education are closely allied, for both establish a unifying basis for life. Other journals can treat better than we the general theories and principles of education, just as other periodicals are more adequate and better equipped for technical studies in religion. Our purpose is different. We wish to show the relevance between the principles of moral education and the restoration ideal. For example, the concept of mutual ministry in the Restoration Movement is likewise vital to an educational philosophy. Our special appeal is to teachers because we believe they are potentially restorationists. Those things that will wake us up educationally and transform our schools into citadels of learning will likewise jar us religiously and c h a n g e our churches into the pillar and ground of truth.

We feel that the basic problem in both education and religion is a moral one. We have forgotten what Aristotle, the world's greatest thinker, told us about education. He said that the end of all education must be moral. Even the teaching of physics and mathematics has moral ends, and the study of logic takes one near to God. His teacher, Plato, insisted that knowledge is virtue and that the immoral man is an uneducated man. Socrates contended that "the unexamined life is not worth living" and that one is not truly educated unless he knows himself and is directed by forces within rather than by forces without. Modern education has things—students, teachers, buildings, equipment—but it lacks meaning and direction. The Greek philosophers had almost no equipment, much of their instruction being in the out-of-doors, but they did have strong moral goals. They talked about the good life in terms that would sound strange to our secularistic ears. We insist that the great moral thinkers shall be heard once more in the pages of *Restoration Review.*

So we shall have our encounter with Socrates as well as with the primitive Christians and Jesus of Nazareth. We shall visit the Academy of Plato as well as the octagon study of Alexander Campbell. We shall sit with Aristotle in his Lyceum as well as with Barton Stone at Cane Ridge. We shall walk with Epictetus on his *Stoa Poikile* (Painted Porch), and in the "Garden of Epicurus" as well as with Luther at Wittenberg and Calvin at Geneva.

Come along, won't you? Let us spend the next few years learning what restoration means in respect to both religion and education in the light of the history of human thought.

JOHN LOCKE ON EDUCATION

Locke was the insistent opponent of absolutism in all spheres—especially in religion, politics, and education. He was distrustful of fanaticism, of men who are carried away by their "enthusiasm." He demanded a reconstruction of philosophy, for we are to realize that we are limited and that we do not have a monopoly on wisdom. Most of the disputes, according to Locke, arise from a misunderstanding of language; we are overwhelmed by technical terms; we do not clarify our meanings; we mistake the word for the object which it is supposed to symbolize . . .

The goals of education of Locke are virtue, wisdom, breeding, and knowledge. Virtue implies conformity to moral laws, faith in righteousness, a recognition of the justice of God. Wisdom includes sound deliberation, the ability to evaluate and not to be tempted by the passions of the moment. Breeding implies excellent manners, courtesy, and dignity in our way of life. Character and knowledge are closely identified. Learning, to Locke, is of less importance than virtue, for to Locke the scholar plays a secondary role in civilization. He admired the man of action rather than the theorist whose viewpoint is essentially impractical.—Frederick Mayer, *Philosophy of Education for Our Time,* p. 32

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FAITH FOR THE SPACE AGE

By Donald H. Andrews

Ever since the first sputnik crashed through the roof of the sky into outer space, most of us have been aware of a big new question mark on the horizon of the future. What will these satellites do to national security? How long before they can be propelled' by atomic power? How soon will they be able to carry hydrogen bombs? Is there something worse even than the hydrogen bomb just around the corner?

These are the pessimistic questions. But, thank heaven, there are just as many optimistic questions, too! Will atomic energy bring the world new prosperity? Will this mean a truly richer life for our children and grandchildren? Can a great new prosperity ease world tension and give us at last permanent world peace?

These are not foolish questions. Satellites are with us. Greatly expanded atomic power is just around the corner. The great "come and get it" day is somewhere ahead when we can "burn" water like gasoline, and get a million miles on a gallon. But what will this do to our world economy? What will it do to our world political structure? Is the human race capable of rising to the moral stature necessary to survive in such a "total power" world?

These are questions which you and I have to start thinking about right now. As responsible citizens, as men of good will, it is up to us to start finding the answers. For it is certain that if we *can* all work together and *can* find the answers, then we *can* open the door to an unbelievably wonderful new world for our children and grandchildren and the generations yet to come.

As we look around us today it seems clear that the two keys to this golden future are atomics and automation. Atomics will provide the power; automation will make this power productive. So to get a perspective on this new world of the future let us take a look at the atom first and then see what we can do with it.

As you know, you could hold right in your hand the little ball of uranium metal which was the heart of the bomb that dropped on Hiroshima. It was roughly the size of a softball. Yet packed in that little ball there was the explosive force of twenty thousand tons of TNT. That is enough TNT to fill the tower of the Empire State building; and if you saw a bomb that size hurtling down on you from the sky you would be pretty sure that something big would happen when it hit.

Now uranium bombs were bad enough, but their use might have been limited by the control of the sources of uranium. For uranium is scarce; it is found in only a few places in the world.

But we had hardly begun to adjust our thinking in terms of these atomic uranium bombs, when the hydrogen bomb appeared on the scene. And hydrogen is just as plentiful as uranium is scarce. There is hydrogen in wood, hydrogen in our food, hydrogen in water. The formula for water is H_20 and the H stands for hydrogen. There is hydrogen in our bodies. If you could snap your fingers and release in one instant all the power of the atoms in your body you would explode with the force of more than a hundred of the bombs that dropped on Hiroshima. Probably you will never try this experiment. At least I hope you never will. But imagine what a bang a whole room full of us would make if, atomically speaking, we could all let ourselves go. We could blow several states off the map, even states the size of Texas. And then think how little even a few thousand of us amounts to compared with a medium-sized lake, the Gulf of Mexico or the ocean. The ocean is salt water but it contains hydrogen just the same. If the day ever comes when a mad scientist can stand on the seashore, light an atomic match and ignite the ocean then it is certain that our earth will turn into a star.

HAS SCIENCE GONE TOO FAR?

Many people after thinking this over conclude that science has gone too far. They are in favor of stopping atomic research, impounding the uranium and locking up the laboratories. Other people say that this will not do any good because scientists are so curious; if we lock their laboratories, they will go on experimenting at home down in the cellar or up in the attic. Conclusion: the only answer is to shoot all the scientists. I am not in favor of this particular solution, but if we were faced with only this negative side of the problem, perhaps we would have to do some. thing this drastic.

The other side of the picture is the vast productivity, all the wonderful things which can be brought to pass if we can put the atom to constructive use. Suppose you knew the secret so that you were able to take hold of a copper wire and let your energy flow out as electricity. You could rent yourself out to the electric light companies and with just the power in your body you could light all the lamps and run all the power plants in the entire United States for days. Suppose all of us here this morning knew this secret and we pooled our energy, what a wonderful public utilities company we would make. We could run the whole world for years with just the power present in a single room full of people.

Now think again how few atoms a room full of us represent as compared with a lake or with the ocean. When the day arrives in which we can through our new nuclear science “burn” water as a fuel, then we will have a limitless supply of power for millions of years to come.

For example, each one of us can have in the cellars of our homes our own private power plant to produce our heat, and light, and enough electricity to spare to run every conceivable kind of home appliance. The fuel cost will be less than a postage stamp per year.

Think what this new power will mean in terms of transportation. A glass of water will fly an airplane across the Atlantic. A gallon will run an ocean liner around the world. Of course, the development of the appropriate atomic motors may take some time. We know that the present atomic engines have a weight that runs up into tons. This is all right for a ship but hardly suitable for an airplane. However, knowing the rate at which science develops we can be sure that someday the weight will be reduced from tons to pounds or to ounces or even less. Perhaps someday when you want to take a thousand mile trip you won’t even bother with an airplane. You will put a pair of wings on your shoulders, clip something like a fountain pen on your belt, touch a button, hop into the air and off you go. We know that the *concentration* of power is available to make this possible.

It is even possible that most of our future transportation will not even be through the air but in tunnels. When the day comes when we can direct an atomic jet, we will be able to cut through solid rock as easily as a hydraulic jet cuts through a sand bank. It may be possible, for instance, to have a tunnel from New York to San Francisco. It will be lined

with melted rock; we will have cars operating on roller bearings running in a vacuum; we will run on the power from New York to Kansas City, put on the brakes from Kansas City to San Francisco and get there in less than an hour. Someone has remarked that they had better be pretty good brakes or when we get to San Francisco instead of seeing the Golden Gate we will see the pearly gates.

Of course, I will not guarantee that someday you will be able to take exactly this kind of a trip, but I do guarantee that if we can keep peace in the world, things equally fantastic will be happening in a few decades. There is absolutely no doubt that right around the corner is this unbelievably vast supply of power which, coupled with automation, can provide untold wealth for everyone on earth,-abundant living for every man, woman and child everywhere.

It is equally clear that if this power is not controlled but is turned to destructive use it can mean the end of life on earth.

ATOMIC POWER AS A CREATIVE FORCE

How then, can we make sure that this new atomic wealth will be used not to destroy but to create. The answer is plain. For centuries we have been trying to operate our world on the principle of balance of power. We have tried to maintain world equilibrium by balancing the physical power of one nation or a group of nations against that of another nation or group of nations. A few hundred years ago this worked reasonably well, but as the world’s store of power has increased the balance has become more and more precarious. The last two world wars demonstrate this. Today we are tossing on the scales this new and unbelievably vast store of atomic power and it is clear that we have now passed the point where we can hope to keep peace in the world by balance of power. We can no longer control physical power by physical power. Our one hope is to control physical power by a higher kind of force. We must control this power of the atom by a more powerful force of the human spirit.

Many people think that this is a pessimistic answer. Where, they say, can we hope to find a new power of this spirit to maintain peace in the world today? We are no better than olir fathers and mothers or our grandfathers and grandmothers; we have no greater moral stature. What are we going to do?

Here is where our new knowledge of the atom also brings us new hope for a deeper understanding of ourselves and of our world problems. For the same experiments which are giving us atomic power, are also giving us atomic vision; we can look inside the atom and see that there is something there beyond the material. We can see through to a new horizon of the spirit.

To give you an idea of this new atomic vision I want to take you on a little trip inside of an atom. For instance, let's take an atom of calcium in the tip of the bone of your index finger. First you must realize how small that atom is. One way of seeing this is to get a vivid idea of the total number of atoms in your body. Your body has about an octillion atoms and that is a very large number indeed.

I was trying to illustrate this for my class in chemistry and thought I would calculate how much space an octillion peas would occupy. I counted out a hundred peas at the kitchen table and found that they filled about one cubic inch. I then calculated that a million peas would just about fill our household refrigerator and a billion peas would fill our house from cellar to attic. A trillion peas would fill up a town of one thousand houses and a quadrillion peas would fill all the buildings in a city of the size of Dallas.

At this rate we might run out of buildings fairly quickly so let us take the State of Texas as our measuring rod. Imagine that there is a blizzard over Texas, only instead of snowing snow it snows peas. The whole State of Texas is covered with a layer of peas a foot deep all the way from Louisiana to New Mexico and from the Rio Grande River up to Oklahoma and Arkansas. Then this vast blanket of peas would contain about a quintillion. But we still have a long way to go. Suppose now that we have this blizzard of peas over all the land areas of the world and that it is now four feet deep, peas covering North America, South America, Europe, Asia, and Africa. Then we will have a sextillion peas. Next we have the oceans frozen over and the entire surface of the globe covered with peas four feet deep and go out into the Milky Way and round up two hundred and fifty planets each the size of the earth, and cover these with peas also. Then we will have a septillion peas. Finally we go out into the farthest reaches of the Milky Way, collect two hundred and fifty thousand planets each the size of the earth, cover these with peas four feet deep and then we will have an octillion peas, a number equal to the number of atoms in your body. So you see how complicated you are and how small an atom is.

A LOOK INSIDE THE ATOM

Even though the atom is thus almost infinitesimally small, we can by imagination enlarge it and have a look at it. Suppose that you can eat an Alice-in-Wonderland pill and start growing very rapidly and as you grow, this atom of calcium in the tip of your finger grows too. You shoot up through the ceiling, through the roof, up into the sky, past the clouds, through the stratosphere, out past the moon and finally out among the planets. Your body becomes over one hundred and fifty million miles long. You can lie with your feet at one end of the earth's orbit around the sun, your head at the other and hold the planet Mercury in one hand and Venus in the other. When you are enlarged to this tremendous extent, this atom of calcium in the bone of your finger will be enlarged to a great balloon about a hundred yards across. It will be a balloon big enough to put a football field inside.

Then leaving your atom this big, you pull back to normal size and step inside the atom to see what it looks like.

First of all you will see circulating up over your head, down at the sides, and under your feet, some twenty luminous balls about the size of footballs. These footballs move in great circles, circulating around like planets around the sun. These are the electrons. If you wonder what holds them in their courses and look down at the center of the atom, there you will see a tiny whirling point of light about the size of the head of a pin. This is the atomic "sun" the atomic nucleus, the tiny point in which essentially all the matter and weight of the atom is concentrated as well as its atomic energy and the positive charge of electricity which holds the negative electrons in their orbits. Thus even in an atom enlarged to the size where it could contain a football field, the nucleus is only about the size of the head of a pin.

You ask what else there is and the answer is essentially only empty space. And since you are made of atoms you are mostly nothing but empty space too. If I were "superman" and could squeeze your body in my hands, squeeze you down, squeeze these atomic holes out of you the way one squeezes holes out of a sponge you would get smaller and smaller until finally when the last hold was gone you would be smaller than the smallest speck of dust that you could see here on a piece of paper. Someone has remarked that this is certainly the ultimate in "reducing."

This was the picture which we had of the atom about forty years ago. It is the so-called *particle* picture. According to this picture the atoms behaved like little machines subject to the laws of mechanics and electricity. And since we are made of atoms, it looked then as if we were machines, too. The motto of scientific philosophy was "the whole is equal to the sum of the parts." It was this point of view which made so many scientists agnostic. They felt that we and the rest of the universe were just parts of a super-machine, gears grinding around through all eternity with no room for soul or any meaning to life.

Then following the year 1925 there came a series of remarkable discoveries which gave us an entirely new picture of the atom, the picture which we have today. In order to see what this picture is like, suppose that we can go back inside our atom of calcium, the size of a football field and have a new look around while we take more powerful glasses and use an imaginary electronic hearing aid. Now instead of flying footballs we see around us ripples and waves, such as you get when you drop a stone through the surface of a pond. These ripples spread out in great circles and wave patterns and fill the entire volume of our atom.

Now, we turn up our atomic hearing aid and become aware of music like great rolling organ music all about us, intermingling melody and harmony like a hundred vast pipe organs playing at once. Our atom sings and it is answered by music in all the neighboring atoms which stretch out into this vast assembly that make up the total human body. In a

word, atoms are not matter but music; and since we are made of atoms, we are music too; and it is in this music that we find the real significance of life and the significance of the universe.

It is still too soon to say just exactly what this music *is* but we are learning a good deal about it. In the first place, this music obeys laws very different from those of a machine. Thus, the new motto of science appears to be that "the whole is *more* than the sum of the parts."

Again this is difficult to explain with words, but you can get an idea of the meaning by considering the nature of the life process through which you carry on your day by day existence. We know that life consists of a continuous flow of atoms into and out of living matter. Every time you breathe, you breathe in some quintillions of oxygen and nitrogen atoms, absorb much of the oxygen and then breathe out other quintillions of carbon dioxide atoms. Breath by breath, minute by minute, hour by hour the atoms of your body are changing. Eventually, perhaps every five years, you get a whole new set of atoms. Today atomically speaking you are a brand new man compared to what you were five years ago. Yet anatomically you are practically unchanged; your personality varies very little; you keep your memories; you remain pretty much the same old fellow.

What is it which has somehow dominated this vast flux of atoms making up your stream of existence? What is it which can control this great flow and maintain your body and yourself pretty much the same throughout this vast series of changes?

Today science recognizes that one of the most significant hallmarks of reality is *invariance under transformation.* Whatever it is which keeps your life on its steady course through these vast changes, call it "spark of life," spirit or soul,—it is that mysterious force which according to our new science has the supreme claim to reality. And now that we understand the atom as music and the universe as music we begin to see beyond the familiar visible and tangible world around us a new invisible world of music. And in this new unseen world of music around us we recognize the signs of the existence of the great spiritual realities which have, been the foundation for human faith down through the centuries.

A hundred years ago science, men thought, was opposed to religion. Today, science through this new atomic vision is affirming religion.

A NEW AFFIRMATION

Now turning from human life to the whole vast universe we see there too a new affirmation. For science brings us evidence that about five billion years ago there was some initial event, a time when everything started, a time of creation. We see signs that in this initial instant there was a great burst of light from which radiated all the matter and energy of the universe, atoms and electrons which condensed to form the stars, our own

galaxy, our sun and our earth. *In the beginning God said* LET THERE BE LIGHT *and there was light.* Today, as yet we see only the intimations of this great cosmic story but they are intimations which point beyond a material universe. If the atoms within us are singing, so too are the atoms in the stars. The music of the spheres is not a poet's dream but a reality. As yet we have learned to hear this music only dimly but we may hope that future generations of mankind will hear with a new understanding.

Thus we know that in this corporal music of the human body, there is the dominant all pervading harmony at the core, the music of the spirit which is our being. Looking out past the sky we can believe that in the corporate music of the stars, the music of the spheres, there is also a dominant all pervading harmony of the spirit, the spirit of the Creator. Here is affirmation for faith in a Creator who holds in His hands the farthest reaches of the stars and still stands close to each one of us a loving Father, ready to strengthen and sustain us if we will turn to Him.

Through this vision we see that the dominant power of the universe is not the shattering physical power of the atom, but the power of love. It is this power, and this alone which can guard us and guide us as we move forward into the awesome new world of atomics and automation, rockets and space.

Now the physical power of the atom is released by chain-reaction. One atom explodes two, two explode four, four explode eight, until finally the wave of explosion has released the total shattering power.

Today we need a chain reaction of the spirit to release in the world a new power of love. If only a few of us can have this new faith, and have it intensely, we can be the torch which will start the chain reaction to ignite men's hearts throughout the world. To us of all nations comes this challenge, and we can and we will meet it. We can and we will open the doors to a golden future for all mankind. And as the dawn of that new day brightens to a radiant morning, we will understand at the last the meaning of the words: "The truth shall make you free."

Donald H. Andrews is Professor of Chemistry at Johns Hopkins University.

SCIENCE AND RELIGION

In this mid-twentieth century science has rightly or wrongly attained enormous prestige. I think it is no exaggeration that in many areas science is threatening to supplant religion as a guide to life. Certainly if there were ever a time when we needed the most

effective spiritual guidance, it is right now in this age when physical power stemming from science has grown so great as to threaten all life on earth.

It is for this reason that I think there is an imperative call for theologians, philosophers, and scientists to help each other to attain a deeper understanding of these problems where all three disciplines meet on common ground. A clearer view of beginnings is almost certain to mean a clearer view of ends. Perhaps a clearer understanding of creation will give us a clearer understanding of destiny. This kind of wisdom is needed today.—Donald H. Andrews, *The Christian Scholar,* Vol. 41, p. 360.

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GOALS OF RESTORATION

By W. Carl Ketcherside

There are two subjects which should engross the attention of those who love the Lord in these days. One is the achievement of the unity of all believers in Him, the other is the restoration of the primitive order as set forth in the scriptures of the new covenant. It is my conviction that the first, for which our Saviour prayed, can only be accomplished through the second, for which we should labor. Unfortunately, we are hindered by the egotism of many, and by the indifference of many others. Those who think they have perfectly recovered all the Saviour gave, and perfectly uncovered all God's word holds for us, resent the very implication of the term "restoration." Those who reject the revelation of heaven as a guide, do not care to investigate it with a view to removing the rubbish and debris which have gathered through the years about the religion of the Christ.

We can be grateful there are still thousands who "sigh and cry for Jerusalem" and who are dedicated to the task of learning the way of truth more perfectly, and of sharing it with others. It is to these we dedicate this essay in which we propose to point out some of the areas wherein we should strive to recapture lost truths. As the Lord said to the aged Joshua, "There remains yet very much land to be possessed," so it is with us. In our brief notice of the following items, we may lay a foundation for further examination in subsequent issues of this periodical.

I. SCRIPTURAL VOCABULARY

We suggest the following points as a basis for our approach to this topic:

1. It is impossible for man to grasp the thoughts of God until he reveals them (1 Cor. 2:10, 11).

2. Any revelation of the thoughts of God to man, must be given through a means of communication known to and employed by man.

3. Since men employ words as symbols of ideas.; to be intelligible to man, a revelation of God must be conveyed in human language.

4. The language employed in such revelation must be one commonly in *use* among the people, at the time and in the place, when such revelation is given.

5. Those who live in an age and time remote from that in which the revelation was given, and who employ another language, can only understand the revelation of heaven, by ascertaining the usage of the terms in which it is couched, by those to whom it was originally given.

6. The translation and interpretation of such terms must be according to the laws governing the translation and interpretation of other documents current among the same people, and at the same time, when the revelation was given.

7. Recognizing that words alter their significance through use by successive generations, the true restorationist must divest his mind as much as possible of prejudice created by ecclesiastical usage, and avoid reading into God's word those meanings which are hallowed by tradition, rather than by heaven.

A restoration of the primitive order cannot be accomplished without first restoring the vocabulary of the Spirit. The revelation of the Spirit can be understood only in the language of the Spirit. "We impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit" (1 Cor. 2:13). The language of human philosophy is not adapted to the interpretation of spiritual truths. Each profession has a jargon of its own. Such specialized verbiage is used to debar the uninitiated from sharing the knowledge of the elite corps. A "layman" cannot read a physician's prescription, interpret a legal document, nor unravel a scientific or technological report. Neither can one such understand philosophical or clerical phraseology. But the possession of the Spirit is not limited to those who have ascended scholastic heights, therefore, interpretation of spiritual truths to such should be imparted in words taught by the Spirit, rather than dictated by human wisdom.

I shall expect to show sometime in the future, God willing, what is involved in this process. Suffice it to point out now that one of our chief tasks is to recover the true meaning of the terms used by the Spirit. To do this, we must recognize that there are two great alterations which can be wrought in language and which will militate against a restoration of primitive purity, unless identified and eliminated. One of these is the assignment of a limited meaning to an unlimited term; the other is just the reverse. When an inclusive term is applied in an exclusive sense, or an exclusive term is applied in an inclusive sense; confusion will be inevitable. The ultimate result will be that we will work at cross purposes with God, regardless of our sincerity.

The great apostasy, now manifest in the Roman hierarchy, was given birth when the term "bishop" began to be applied to one man as opposed to the other presbyters. Thus was the seed sown and its fruition came in the form of a pontifical prelate exercising control in an authoritarian politico-religio institution of world dimensions. A term inclusive of all the overseers of a local flock was transferred to one as an exclusive right, and the damage was done. There is hardly a word of significance used by the Spirit which has not been abused and misapplied by men. Many of these words no longer convey the original intent of God to those who employ them. Of the many which I think of, I will mention but three, which will serve as examples.

1. *Gospel.* This word is currently applied to the entire content of the scriptures of the new covenant. No distinction is made between the tidings proclaimed to the world to enroll students in the school of Jesus, and the course of study provided for their development and growth—the doctrine. This confusion is the basis for one of the most tragic errors among those who constitute "The Church of Christ," and tends to make of that body a restricted sect, instead of a fellowship of all sincere immersed believers.

2. Minister. Nothing is clearer than the fact that in the primitive church of God, this term simply designated a servant, but never expressed in itself the kind of service rendered. (For a full discussion of this point, read the author's book, "The Royal Priesthood"). One "entered the ministry" by becoming a Christian. The employment of this word in an exclusive sense to designate one kind or branch of service, is an abuse of the language of the Spirit. It results in the creation of a professional, clerical caste, and by the same token, relegates others of God's servants (ministers) to an inferior, or *lay position.*

It is difficult for those who profess interest in restoration to purge their speech of "the language of Ashdod." I cite one example to illustrate the fact. My good friend and brother, Don DeWelt, recently published a book, "The Church in the Bible." It contains a manual of instruction for those who wish to win souls. On page 192, occurs this statement relative to personal visitation of a member of the Methodist church: "You have never met him before, but when you tell him of your mission, i.e. that you are a minister of the Church of Christ calling or visiting in the homes of the community (if you are not a minister, you could say you are a Christian worker from the Church of Christ with the same purpose as above stated)."

We do not question the earnest desire of this brother to portray the church in the Bible, but he will never do it by such statements as these. In the first place one reads in vain, trying to locate the "Church of Christ" in the Bible. The word "church" is not capitalized in God's book as it is by our brother in his book. The term "church of Christ" does not appear in the Authorized Version. The expression "churches of Christ" occurs once in Romans 16:16. It is not used as *the* title of *a* church; it is merely *one* designation of *the* church. The apostle Paul would have been astounded to hear one say he was not a minister,

but a Christian worker from the church. What is a minister, if not a Christian worker? What is a Christian worker, if not a minister? When one differentiates between "a minister of the church" and "a Christian worker from the church," he reveals that his thinking is tainted with clericalism. Instead of restoring the church in the Bible, he will only confuse the minds of the believers. Every Christian is a minister, and if one is not, he has little business trying to convert Mr. Green, of the Methodist church, as the example of our brother postulates. He needs to be converted!

3. *Communion*. This word is ordinarily applied exclusively to the Lord's Supper. Many refer to that feast as *the communion.* But it is a translation of *koinonia,* the same word also translated "fellowship." In Acts 2:42, it is actually distinguished from the breaking of bread. Everything we do jointly is a part of our communion. The songs, the prayers, the sharing of our goods, all of these are a part of the communion of the saints. When brethren congregate to pray and study on Wednesday evening, that is as much "a communion service" as when they gather about the Lord's table on the first day of the week. It is true the Lord's Supper is a demonstration of the communion of the body and blood of the Lord (1 Cor. 10:16), but this is just one facet of the communion of the saints.

II. PRIESTHOOD OF BELIEVERS

The reformers, protesting against the domination of a mercenary and rapacious clergy, became imbued with the idea that God's plan for this dispensation revolved around the idea that every child of God is a priest to "declare the wonderful deeds of him who called you out of darkness into his marvelous light." They recaptured the theory of a universal priesthood, but were unable to restore the practice. Accordingly, the various sects, proceeding from their labors, soon developed a clerical caste, and by the very act, conferred upon a few the priestly prerogatives of the many. The restorationists, whose research influenced Alexander Campbell and his contemporaries, sought to restore to all of the believers, their priestly functions. As a close student of these men, Campbell seems to have caught a vision of God's purpose. Unfortunately, in his fears lest the gains of restoration be lost, he decided to develop a school in which men could be given specialized training for preservation of the faith. As always happens, this seminary produced trained professionals, and these became the clergy of the new movement. It is impossible to send men from the various congregations of the saints to take courses "in the ministry" and not develop a special clergy.

To conceal the fact that we have a special clerical group, a subterfuge is frequently employed. The clerics are dubbed "evangelists" or merely "preachers." The careful student of God's word knows they are neither. Actually, we have lost ground in this particular, and motivated by partisan pride, desire for recognition, and unreasoning fear, most of those who claim to be interested in restoration of the primitive order, have brain washed

themselves into believing that the "one man hireling ministry" is a reproduction of the work of Paul, Timothy and Titus. They are interested only in defending the *status quo.* They are convinced that God's plan for edification will not work in the United States in this century, as it did in Palestine in the first century of the Christian era, and for that reason, they do not propose to try it.

But, how shall we eliminate the clergy? That is not our task. Rather, it is to eliminate the laity. The word "clergy" means "lot, or portion." It refers to those who are the Lord's lot, or portion, out of the nations of the earth. Thus, every child of God is a member of the clergy, or a priest of God. If every Christian can be convinced that he is a clergyman, he will cease trying to hire another for his clergyman. Seldom do clergymen hire another clergyman to preach to them. Will this system work? Look at the cult who call themselves "Jehovah's Witnesses." Every member of this strange fringe group believes he is a minister. He devotes hours of his time to personal and contact work, and to teaching prospects. Will the plan of God work in the twentieth century in dissemination of error and be helpless in the propagation of truth? The principle of mutual ministry imbued the primitive congregations with a zeal that swept the world before it. It is the only spirit which can again duplicate that feat.

III. PURPOSE OF THE CHURCH

It is a common statement in these days that Jesus gave "the great commission" to the church, and it is the duty of the church to proclaim the gospel to the lost. This is an indication of loose reasoning based upon our modern tendency to do everything organizationally, or leave it undone. Both parts of the above statement are without scriptural warrant. The so-called "great commission" was not given to the church at all.

1. It was given before the church was planted, and the planting of the church was the result of the implementation of the commission, not the result of it.

2. It was given to a group of individuals, and they were the very same individuals who had previously been given another commission, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt. 10:5) . You could just as well argue that this commission was to the church, for it was to the same persons as the other.

In some circles at present there is a warfare of no mean proportion being waged over missionary societies or auxiliary bodies for proclaiming the gospel. It might be well to pause and reflect that God did not authorize, organize, or create any society, human or divine, to proclaim the gospel—*not even the church*! The gospel was not preached because the church was planted; the church was planted because the gospel was preached. The gospel was first proclaimed, men heard it, believed it, and responded to it in harmony with its demands. Those who did so then constituted the church. But men heard as individuals, believed as individuals, obeyed as individuals, were saved as individuals. They will also

die as individuals, and be judged as individuals. The church is merely a congregation of holy ones, constituting the body of the Christ.

If it is the duty of the church to go into all the world, how will the church accomplish the task? The entire church will have to go, or that portion which does not go, will not do its duty. You cannot fulfill the command to "Go" by *sending* someone else. The command is to go. God made no provision for it to be carried out by substitution or proxy. Those to whom the commission was originally given, understood this, because the record immediately says, "And they went forth, and preached everywhere" (Mark 16:20). But if the commission is to the church as such, how will it be carried out? Is it to the whole church, or to each congregation? If to each congregation, then must each congregation "go into all the world"? If not, how can each fulfill the commission? If it is given to the church universal, who will decide on areas of labor, mark the boundaries of each worker, and exercise diocesan control?

If it is the duty of the church *as an organization* to preach the gospel to *every* creature, it would be wrong for an individual to tell the good news to *any* creature, without license or permission to do so from the organization. An individual has no right to intrude upon the prerogatives of an organized society and carry out *its* functions without authorization. Individuals are not allowed to print money in the. United States, even though the finished product is an exact duplicate of currency issued by the government.

The command is plain. It is "Go!" If there are 300 members in a congregation and they send one man to Africa, that one obeys the command. He goes. But the other 299 do something else—they stay! If we can obey one command by selecting a man and letting him do the duty of all, why can we not obey all the commands on that same basis? The whole truth is that "the great commission" was given to certain individuals. They carried it out exactly as they were told to do. It was not given to the church as such. The work of gospel proclamation is not the work of any organization as such—be *it* human or divine.

Then who is to announce the glad tidings? Every individual saint! Every person who has found the Messiah is to lead others to him. "Let him that heareth, say, Come!" That is our commission (Rev. 22:17). It is universal in scope. The church is not to send out a missionary. The church is made up of missionaries. Each member is a missionary. This obligation stems not from affiliation with a local church, but from allegiance to a universal king. Each person may find his speaker's rostrum where he is. The kitchen table becomes a sacred desk to the mother who talks about Jesus to her children while she makes the pies, the plow handle upon which the farmer leans as he talks to his neighbor, the lathe of the machinist, the desk of the executive, the chair of the barber, all of these are sanctified to the Master's use when utilized to win souls. It is no more an obligation of one saint to tell others of Jesus than it is of another. Imagine a congregation of Christians calling another man to come across several states to tell their neighbors, or themselves, about the love of

Jesus! Modern revivals in the churches are expedients devised to cover up the dearth of the Spirit in the hearts of the members. They are monuments of our own lack of conversion!

What is the mission of the church? It is one of edification. It is a fellowship in which each member derives strength from others, and contributes strength to them (Eph. 4:16). The church is a filling station, not a parking lot; a training ground, not a battlefield. It is a school for education and discipline. Nothing has so defeated the real purpose of God in our lives as when we began building meeting houses in which to preach the gospel to the world. It was then we ceased to go, and demanded that the sinner furnish the transportation to the gospel. In the primitive church the members gathered to worship, and scattered to preach. They congregated for strength and went forth to serve. The world will not be saved by mass effort on an organizational basis. The world can only be preserved by salt, and every grain is required, and every grain to be effective must come in direct contact with that which it is to influence. You may preserve the salt by keeping it in the shaker, but you cannot preserve the food.

The time spent in calling meetings to plan missionary work ought to be used in doing it. It is not talking about lost souls that will save them, but talking to them. Meetings are called to discuss taking the gospel to lost men; and end up in discussing what man we can call to do it. We have lost sight of the fact that all who have been called of God, are called by a purpose and for a purpose. If I call a man from Virginia to tell my neighbor in Missouri about Jesus, then I have not done my duty toward my neighbor. Missionaries frequently pass each other on the road, both of them going to a field in which the other lives, and both passing thousands of lost souls enroute! Meanwhile, people will travel hundreds of miles to hear a debate about “The Herald of Truth” who have never tried to herald the truth to the folks across the street!

IV. CHURCH CONSTITUTION

The congregation at Philippi was composed of “all the saints in Christ Jesus, with the bishops and deacons” (Phil. 1:1). They were the sons of God in the midst of a crooked and perverse nation. Among the heathen who surrounded them, they shone as lights in the world, and held forth the word of life. The word “saints” is essentially a term of character. It designates those who are the holy ones. All in Christ Jesus are *called* saints.

Over the congregation at Philippi were the bishops. This word is elsewhere rendered “overseers.” It applies to those who are the superintendents or supervisors of a congregation. They are also referred to as pastors, or shepherds, in which case the congregation is designated “a flock.” The bishops were selected from among the members of the local congregation. They were ordained to this office only when they met certain qualifications announced by the Spirit. They were capable men chosen to meet an important responsibility.

One of the concerns of those interested in restoration should be the return of the office of bishop to its proper status in the congregation. In many instances it is disregarded and even disrespected. This is the result of several factors. In some instances men have been appointed to the office merely to conform to a form of church government without regard to qualifications. Many of those appointed have proven to be of little intellectual and spiritual stature, and have brought the office into disrepute, holding back the progress of the church, and ruling arbitrarily without regard for the feelings of those who constitute the flock.

Again, much effort and time have been expended in developing preachers, while little has been done to train for bishops. It is possible that if we had concentrated on the task of helping godly men fit themselves into the work of the presbytery, the cause of Christianity might be more advanced. It is the conviction of the writer that one of our greatest present needs is for capable leadership. Godly men who shepherd the flock should be encouraged, helped and strengthened. The dignity of the office should be reaffirmed and members taught to regard it with proper reverence.

Preachers of the gospel should avoid the assumption of the work and responsibility which belongs to the elders. In many places the bishops are mere figureheads. The preacher becomes the “front man” and the bishops bask only in his reflected glory. The preacher is the business manager and chief manipulator of congregational affairs. This is a far cry from the structure and procedure of the original congregations of Christians.

In conclusion, we must realize that the task before us is a great one. We must face up to our problems with honesty and courage. These problems, though great, are not insuperable. With faith in God and love for His word, we should pass forward without fear or prejudice. If we expend our lives in the battle for truth, the reward received will amply repay for even that sacrifice. May His grace be our shield and strength!

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A PLEA FOR RESTORATION

Our plea is to everyone who has a good and honest heart. Only on such fertile soil will the seed of the kingdom produce a bountiful yield. Regardless of religious affiliation in the past, of parental instruction, ecclesiastical tradition, or priestly doctrine, let us throw off the yoke which neither we nor our fathers were able to bear.

Let us recapture the fountain of life so that its waters can once more flow *free* and *freely,* and restore to this earth the congregation as it was given by Him who is our great high priest at the right hand of God. Remember that "you also as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ," May God bless the royal priesthood of all believers is our very humble and sincere prayer.-W. Carl Ketcherside, *The Royal Priest-hood,* p. 193.

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REFORMATION AND RESTORATION

By Bob E. Duncan

On a hot summer day of 1505, a young German law student was enroute to Erfurt to continue his studies following a visit to his home at Mansfeld. A few miles outside of Erfurt near the village of Stotternheim a bolt of lightning threw him to the ground during a heavy thunderstorm. The young Catholic, believing that he might die without the sacrament of extreme unction, cried out to St. Anne that he would enter the monastery if his life should be spared. That lightning bolt of July 2, 1505, was destined to be of cataclysmic proportions, both religiously and historically, for the young man who gave up his law career in order to enter an Augustinian monastery as the result of his terrifying experience was none other than Martin Luther, progenitor of the Protestant Reformation. "The man who thus called upon a saint was later to repudiate the cult of the saints. He who vowed to become a monk was later to renounce monasticism. A loyal son of the Catholic Church, he was later to shatter the structure of medieval Catholicism. A devoted servant of the pope, he was later to identify the popes with Antichrist."[1]

It may be questioned whether Luther's work is to be considered of such heroic proportions as to consider him an indispensable figure in the inauguration of the Reformation. It must certainly be acknowledged that there were numerous contributing factors of a social, economic, political, as well as religious nature which led to the inception of the Reformation; also it must be admitted that Martin Luther was but one of several important figures in this movement. However, the German scholar seemed to act as the catalyst by which the other factors were fused and found expression.

One of the foremost American scholars of the Reformation has said concerning Luther, "Despite the apparently inexorable nature of the movements pointing toward the Reformation, it is difficult to imagine the German break with the papacy without the deep religious convictions and determined leadership of this man. When he took up the cause of

religious reform, which had made little progress during the fifteenth century, the dissident elements in all classes looked upon him as their spokesman and hoped that he would help them solve all their problems, political, economic, and social, as well as religious."[2] Not until some years later was it fully realized that Luther's primary concern was religious, for his work began and continued with the typical medieval. question, How can I be saved?

LUTHER'S EARLY LIFE AND SEARCH FOR SALVATION

Some scholars have attempted to find an explanation for Luther's later behavior in the events and circumstances of his childhood. It would seem, however, that there was nothing unusual about his boyhood outside of his strong concern for religious matters. He was born on November 10, 1483, at Eisleben as the first son of Sans and Margarethe Luther. In the next year Hans Luther moved his little family to Mansfeld where he felt there would be greater economic opportunities. He became a rather prominent figure in this community and was able to provide quite adequately for his family, contrary to what has been said by some biographers. This is borne out by the fact that he financed Martin in obtaining an excellent education and bought him expensive books. Hans wanted his son to become a lawyer, and in pursuance of this goal Martin matriculated at the University of Erfurt in the year 1501. At the time, this university was the highest ranking one in Germany and was particularly outstanding in the fields of law and the liberal arts. It was while he was studying here that Luther had his fearful experience with the bolt of lightning which was to change the course of his own life and of history itself.

Immediately after Luther made his vow to enter the monastery if spared death he repented of it; however, believing that it was the will of God that he should do so, he turned his back upon the legal career proposed by his father, and two weeks later entered the Augustinian order of Eremites at Erfurt. The particular branch of this order that he joined was known as the Observantines and followed a rigorous course of discipline as the result of a reform which took place in the fifteenth century. The Augustinian monastery of Erfurt was characterized not only by exemplary conduct but also by an emphasis upon learning. Luther was trained for his ordination as a priest in the theological seminary at this place.

The fears of the young Luther concerning his salvation were not stilled by fulfillment of his monastic vow. As he thought about the enormity of his own sins and the righteousness of the holy God, he became less and less satisfied with the traditional monastic and medieval methods of obtaining a clear conscience. He also heeded the advice of Staupitz, his spiritual adviser, and laid aside the theological commentaries for the study of the Bible. Luther's concern for his spiritual welfare reached a crisis at the time that he was ordained a priest (in 1507) and celebrated his first mass. Two factors contributed to this concern: first,

his feeling of utter unworthiness to administer the sacrament; second, the realization that his father was highly displeased that he had failed to become a lawyer.

Following his first celebration of the mass, Luther began to be extremely anxious for his salvation. His concern was not the result of a failure to understand the Catholic doctrine concerning such matters but the inability to believe that such methods would accomplish their purpose. Regardless of his rigorous efforts to discipline his body and mind and no matter how much he studied the current theology, he could not find the certainty of salvation after which his soul yearned. Indicative of the intensity of his experiences in the monastery is the fact that he later called them his "martyrdom." The crux of Luther's problem was his conception of the enormity of man's sin in comparison with the holiness and righteousness of God. Due to the emphasis upon good works that characterized his time, Luther conceived of God's righteousness not as a gift which is granted to man as the result of his faith in Christ but rather as the standard for judging his own righteousness. Basing his hope of salvation upon the attainment of this impossible goal, he could not have been otherwise than discouraged.

In the year 1508, Luther was sent to the Augustinian monastery at Wittenberg where he continued his theological studies and also taught Aristotle's *Ethics.* In the fall of the next year he returned to Erfurt where he lectured on theological themes for about two years. During this period he made his famous visit to Rome; however, his search for salvation did not end in the Eternal City for he was highly disappointed at the secularism and irreligious behavior which he observed while there. Upon his return to Erfurt he was again transferred to Wittenberg where he received the degree of Doctor of Theology, October 18, 1512. He replaced Staupitz on the theological faculty of the University of Wittenberg and began his lectures on Biblical subjects. In 1514, he also began to preach in the City Church and sometimes spoke several times a week. During the period from 1513 to 1519, he lectured on the Psalms, Romans, Galatians, Hebrews, and Titus, and again on the Psalms, in that order. It was during his preparations for these lectures that he reached the conclusions which brought satisfaction to his own soul and upheaval to the Catholic Church. According to Luther, he arrived at his doctrine of justification by faith alone while in the tower of the Wittenberg monastery and as the result of his interpretation of Romans 1:17, "the true gates of paradise." On the basis of this text, Luther came to the realization that God justifies man not on the basis of his own merits but by faith in Jesus Christ, and by faith alone. This highly important interpretation constituted the turning point of Luther's career. No longer did he measure the hope of his salvation by his personal attainment of the perfect righteousness of the eminently holy God. Certainty of salvation was impossible as long as he sought it in his own merits. Now he simply trusted that God would grant to him the gift of righteousness through his Son. It must not be thought, however, that this interpretation of Paul's writings was used by Luther to encourage laxity in regard to

Christian consecration, for he believed that the justified Christian would grow in consecration as the result of his fellowship with God. As the result of his appointment to preach in the City Church of Wittenberg, he was granted the opportunity of mediating his doctrines to the common man as he developed them. He retained this position throughout his life. He also became particularly conscious of the evils of the indulgence system while pursuing his duties of hearing confessions.

Thus Luther developed his doctrine of salvation which led to his denial of the sacramental system of Catholicism as the basis of man's hope of heaven. This denial was of momentous import, in that the priesthood maintained their authority over the people through the administration of the sacraments. The number of sacraments had been established as seven by the middle of the fifteenth century; they were as follows: baptism, confirmation, penance, the Eucharist (the conclusion of the ceremony of the Mass), extreme unction, marriage, and ordination (entrance into one of the holy orders). The logic went something like this: salvation depended upon the valid administration of the sacraments, only the priest could validly administer the sacraments, therefore, in order to be saved one had to be on good terms with the priestly hierarchy. Needless to say, this doctrine was an effective tool when wielded by the papacy or the clerical hierarchy in general. Even kings had cringed before this mighty weapon. Luther thus put the axe to the very root of the power of the Catholic hierarchy when he concluded that justification is by faith alone.

LUTHER'S BREAK

It was the indulgence controversy that led to Luther's posting of his famous Ninety-five Theses (bases for discussion or debate) on the door of the Castle Church in Wittenberg (October 31, 1517). The theory of indulgences and the details of the plan by which funds were to be derived from the sale of indulgences for the re-building of the basilica of St. Peter's cathedral in Rome is a rather complicated story and will not be related here in its entirety. Suffice it to say that when Johannes Tetzel, one of the men chosen as indulgence preachers, began to proclaim the sale of indulgences in the vicinity of Wittenberg, Luther became solicitous for the spiritual welfare of those entrusted to his care in view of the fact that some of his parishioners apparently had developed the notion that they could go their own sinful ways after purchasing salvation through indulgences. In all fairness it should be noted that the refined theory of indulgences did not involve the purchase of eternal salvation, but the common people apparently believed this to be the case. Luther thus posted his theses, which for the most part evidenced a calm approach and a continued respect for the offices, sacraments, etc. of the Catholic Church.

Without recounting the details of the story, it may be pointed out that Luther's action on that October day of long ago led to a series of controversies which eventually culminated in his excommunication and separation from the Medieval Church. Due to a combination of political circumstances he was protected from the fate of other "heretics" and was thus spared to become the leader of the Lutheran movement and the precursor of reformatory movements which eventually led to the establishments of the various Protestant religious bodies of our day.

RESTORATION OBSERVATIONS

It is interesting to study the Restoration of the nineteenth century in the light of the Reformation of the sixteenth century. Due to the ambiguity of the term, it perhaps should be pointed out that "Restoration" is employed in this article in reference to the movement of the nineteenth century which gave rise to the religious bodies of our day known as Disciples, Christian churches, and churches of Christ. The term has been used in this fashion because of the effort to "restore" the church of the New Testament that has characterized this movement.

What were the dynamic forces leading to the Reformation and the Restoration? Were they of the same nature or did they differ? It has been pointed out previously that in spite of the kaleidoscopic circumstances which contributed to the rise and success of the Reformation, it nonetheless had its inception in an effort to answer the question, How can I be saved? In the experience of Martin Luther we can observe the very personal nature of the struggle in which he engaged as he sought to find a sense of acceptance with God. His solution to this problem led him to break with the Church of Rome, and his break in turn provided the necessary impetus to set in motion the whole movement known as the Reformation. The Restoration, on the other hand, had its beginnings in a more general dissatisfaction with existing religious conditions. "Two basic truths were in the minds of the men whose work led to the beginnings of the Disciples of Christ. The first was that the church ought to be one, without sectarian divisions. The second was that the reasons for its divisions were the addition of 'human opinions' to the simple requirements of Christ and his apostles as tests of fitness for admission to the one church, and the usurpation of rule over the church by clergy and ecclesiastical courts unknown in the days of its primitive unity and purity."[3] Thus Luther sought primarily to find spiritual peace for his agonized soul, while Thomas and Alexander Campbell were endeavoring to bring unity to a fragmentized religious world by the shedding of creeds and human opinions and a return to the simplicity of the New Testament. It should be noted that the Restoration as well as the Reformation was concerned with the question of salvation, but at the same time it can be seen that the approach of Luther differed from that of the Campbell's.

The problem of conversion confronted both Luther and the Restorers. It is interesting to contrast their respective solutions to this problem. Luther, on the one hand, found his answer in Romans 1:17, that man is not justified by his own merits but by simple faith in Jesus Christ, and by faith *only.* Walter Scott, on the other hand, solved the problem for the Restorationists by a simple series of three steps, faith, repentance, and baptism, which when taken would lead in turn to remission of sins, the gift of the Holy Spirit, and eternal life. The element of uncertainty involved in the question of whether one had had a real conversion experience was thus removed by making it possible for the seeker after salvation to take these three steps through exercise of his will.

There were dangers implicit in both of the above-mentioned approaches and these dangers have found expression in the abuse of Luther's and Scott's solutions. The doctrine of justification by faith alone, for example, naturally lends itself to the interpretation that since salvation is by faith only it really doesn't matter how one lives. It is highly unfair, however, to attribute this position to those who hold in reality to the historic doctrine of justification by faith alone as developed by Luther. Luther himself said, "Faith is a living, restless thing. It cannot be inoperative. We are not saved by works; but if there be no works there must be something amiss with faith."[4] In other words, the faith that justifies is the faith that works. (Cp. Gal. 5:6). No doubt there have been individuals who have abused this doctrine, but it is unjust to attribute these abuses to the doctrine itself.

The Restoration approach to conversion has also been subjected to abuse. The "three step" or "four step" (including confession) theory of conversion contains the danger of failure to have an actual experience with the living God. If salvation is simply the result of methodically and logically taking three or four steps there is the possibility that the steps will become more important than actual trust in God for salvation. In other words, the steps become a medium of exchange by which we purchase our salvation from God, and the result is that salvation ceases to be of Grace. I hasten to add that this attitude is not necessarily entertained by those who obey the commands of faith, repentance and baptism, but we are here discussing the dangers implicit in this approach. It is a matter of good judgment, of course, to realize that because a thing is subject to abuse does not imply that it is evil within itself, for it would seem that every good thing is subject to abuse in some manner.

There is much of value to be learned from both the Scott and the Luther methods of conversion. In fact, it should be understood that they are not mutually exclusive in every respect. In other words, it is possible for one to hold to the doctrine of justification by faith only and at the same time to realize the importance of repentance and baptism. Luther himself did not reject the latter two elements in man's relationship to God. Repentance and baptism do not constitute works by which we purchase our salvation; rather they are an outgrowth of our living faith in the living God who saves us through Jesus Christ. And it is

by repentance and baptism that we exercise our saving faith and thereby lay hold upon the promises that God affords us in Christ, including forgiveness, the gift of the Holy Spirit, etc. But it is of God's grace and by our faith in the atoning Christ that it all becomes possible. In this manner the seeker after salvation has an actual experience with the living Christ and is, in the words of Paul, " . . . justified by faith. . . through our Lord Jesus Christ." (Rom. 5:1)

GROUND FOR GOODNESS

This discussion of conversion and its results leads us to the subject of the ground of Luther's ethic. It has already been pointed out that Luther made it clear that the doctrine of justification by faith alone is not to be construed to mean that one can go his own selfish way after exercising some kind of faith in Christ. The ground of goodness for Luther was the deep-felt gratitude which grows out of the realization that one has been forgiven by a loving and gracious God in spite of the blackness of his sins. Luther pointed out that Christians are both righteous and sinful at the same time, which meant that in spite of our weaknesses and imperfections, the power of God's Spirit is within us to make something worthwhile out of our lives. Thus, as Luther observed, a man is not good because he does good works, but a good man does good works. In other words, we do not gain status with God because we do good deeds, but when we do good it is God working in us (Cp. Phil. 2:13) Commenting upon the passage in Philippians 2:5ff.' in which Paul shows how Christ humbled himself for our salvation, Luther says, "All this He did to serve us. When God in his sheer mercy and without any merit of mine has given me such unspeakable riches, shall I not then freely, joyously, wholeheartedly, unprompted do everything that I know will please him? I will give myself as a sore of Christ to my neighbor as Christ gave himself for me."[5] Perhaps in this last statement we have an epitome of Luther's ethic, that every Christian, because of the love of Christ for him, ought to be a Christ to his neighbor.

Because of the emphasis on works and externals that has characterized the Restoration movement, the religious bodies growing out of that movement have sometimes been denoted as "legalistic." In stressing the importance of obedience to God one is of course on safe ground, but once again the danger exists of feeling that our good deeds constitute legal tender by which we can purchase the blessings of salvation. Luther sought fervently to avoid this attitude because of his belief that salvation is by faith only. However, as has been pointed out above, he believed strongly in the importance of making that faith effective in Christian consecration which results from gratitude. It is at this point that those who follow the Restoration tradition can once again learn from Luther. It is true that in some cases we have lapsed into legalism because of our emphasis upon works and an outward conformity to a pattern. Let no one misunderstand, Christianity is not only an inward religion but also expresses itself in works and certain outward forms such as

baptism, the Lord's Supper, etc. One cannot carry water without a bucket, and the truths of Christianity cannot be divorced from the molds in which those truths are contained, or else the truths are in danger of being lost. But on the other hand, there is a constant danger confronting us in our emphasis upon works and symbols, and that is that we shall place such great stress upon the symbol or the deed that we lose sight of or minimize what is behind such things. Thus we shall come to trust in the symbol or the work rather than Christ." Baptism is a case in point. There is a very definite possibility that people may be converted to the importance of baptism rather than to Christ Himself. One may submit to baptism in the belief that this is what God wants him to do without ever exercising a saving faith in the Lord Jesus Christ. Luther, by his stress upon simple faith in Christ and a Christian goodness which grows out of that faith, has shown us the way to avoid trusting in our works or symbols for salvation. We of the Restoration tradition then must learn to interpret all of our activities in the light of our relation-ship with the living Lord who Himself saves us and not our deeds. This personal and inward relationship with the Lord Jesus Christ is perhaps the greatest need among us-a relationship which is expressed in the marvelous words of Paul, "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (Gal. 2:20, RSV)

ATTITUDE TOWARD SCRIPTURES

We now turn to Luther's attitude toward the Scriptures. For him the whole Bible was fundamentally a testimony concerning Christ, and he interpreted the New Testament in the light of the doctrine of justification by faith. It was this approach that led him to speak of the book of James as "an epistle of straw" because of its apparent emphasis upon works. On one occasion he said that he would give his doctor's beret to anyone who could reconcile James and Paul. However, he never rejected James from the canon " . . . and on occasion earned his own beret by effecting a reconciliation."[6] He did this by showing that faith is active and that unless it is productive of works there is something wrong with it. Thus, it may be added, James and Paul speak of two different types of faith. Paul in stressing the doctrine of justification by faith is speaking of a living faith, while James in pointing out that that faith alone will not justify is speaking of a faith which is dead because it is not fruitful.

In the Restoration movement the New Testament has been looked upon as constituting a pattern or blueprint for the work, worship and polity of the church. There also has been an attendant tendency to play down the importance of the Old Testament. In fact, with some people of the Restoration tradition, the Old Testament is neglected so grossly that it is practically a closed book. This obviously is an abuse of the position that we are not under the Jewish Law. Many eternally valid principles as well as Christ Himself are

revealed in this portion of the Bible and it must not be discarded or neglected if we are to appreciate the full sweep of God's plan for man. We would do well if we would imbibe at least a portion of Luther's spirit in respect to the Old Testament which prompted him to regard it as a witness to Christ. This quite obviously was the attitude of the early church toward the Jewish Bible. One of the prominent aspects of the apostolic *kerygma* (gospel) was quotations from the Old Testament which witnessed to our Lord's life and work. The word "Scriptures" in the New Testament is employed almost without exception (for one exception see 2 Peter 3:15, 16) in reference to the Old Testament, and the two sources of authority referred to in such passages as 2 Pet. 3:2 are the Old Testament prophets and the New Testament apostles. Thus, as Luther recognized, God speaks to contemporary man in both the Old and the New Testaments. "The New is enfolded in the Old and the Old is unfolded in the New."

It is interesting to observe that in the case of Luther and the early Restorationists there was a reluctance to break with the parent religious institution. At the time that Luther posted his Ninety-Five Theses on the door of the Castle Church in Wittenberg he had no intention of making a clean break with the Roman Church. His intention was to reform the abuses that he had observed. It has been said that he never completely surrendered the hope of reforming his "mother church" and maintaining unity.[7] This hope, however, did not prompt him to waver in his defense of the doctrine of justification by faith alone. Neither did the Restoration begin as an effort to establish another religious body. "The pioneer spirits who became its founding fathers had a purpose at once more modest and more audacious. They did not aspire to be the founders of a new denomination; but they dared to believe that they had discovered the principles which, when set to work within the existing denominations, would reform and unite them."[8] The Restoration movement as it has developed has gone far afield from the original intention of its progenitors. Sad to relate, in our times it has become a virtue to separate oneself from those with whom one may differ upon matters of interpretation. The early Restorationists differed radically with their contemporaries, but they were not prone to separate themselves at the drop of a hat from others who were sincerely seeking to serve Christ. Barron Stone was particularly liberal in this respect.

DOGMATISM A PATTERN OF DIVISION

In view of the reluctance of Luther to break away from the Catholic Church, it is rather paradoxical that he was so dogmatic and certain of himself in his interpretations that he was often called by his enemies "the Protestant pope." His dogmatism in this regard is to be partly explained by his belief that the Scriptures contain objective truth which can be understood by every sincere Christian. Thus he spoke of his interpretations as God's own.

A similar type of dogmatism has become one of the characteristic features of certain wings of the Restoration movement. Although the early Restorationists believed in the objective and demonstrable truth of the Bible, they nonetheless were slow to destroy their connections with those who differed with them. A different spirit is all too evident today. Among many modern-day proponents of the cause of restoration there is no hesitation at disfellowshipping those who differ with them. They too, as Luther felt he did, speak for God, and their interpretations of God's Revelation are identified with the revelation itself. Luther himself argued that in matters of conscience a man should obey God and none other. We too will admit the same truth. Yet is it not possible for a man to sincerely differ with us because of his conscientious interpretation of God's Word? Thus we must be extremely cautious about separating ourselves from those who are sincerely and conscientiously seeking to serve Christ according to their light.

Both in the case of the Lutheran movement and the Restoration movement fragmentation and division followed the earlier dynamic phase. Theological disputes of various types brought factionalism to Lutheranism in its more mature stages, just as the unity of the Restoration cause was destroyed by disagreements and disfellowship. In the earlier dynamic period of the Restoration, the growth was so rapid that it was believed for a long time that the Disciples would "take the world." It is doubtful that there are many who today hold to this belief, and one of the reasons for such disillusionment is the fact that we have ceased to be a united effort to bring unity to the Christian world and now espouse the cause of religious division in the name of Biblical truth.

I would not close this article without calling attention to the importance of Christian scholarship with regard to the success of the Reformation and the Restoration. Luther was a profound scholar, and this scholarship he dedicated to his Lord and the cause of religious truth. The Restoration has also produced its scholars, among them Alexander Campbell and J. W. McGarvey. Observation of certain wings of the Restoration tradition in our time, however, makes one conscious of the lack of real scholarship among us. In fact, with some, it has become a vice for a Christi~n to be studious and to seek to equip himself to serve his Lord at all levels of life in an intelligent fashion. Our Lord commanded, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy *mind.* (Mt. 22:37) Every aspect of the Christian's being is to be dedicated to the service of the Lord of his life, and this includes the mind. If Christians are to be able to serve God effectively in every situation they must be *prepared* to do so. Let young Christians then seek the will of God in regard to their educational preparations as well as all other phases of their lives. The church today stands in dire need of consecrated individuals who will dedicate their scholarship to the service of the one who "loved them and gave himself for them."

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1 Roland H. Bainton, *Here I Stand, A Life of Martin Luther* (Abingdon Press, New York, Nashville, 1950), 21.

2 Harold J. Grimm, *The Reformation Era,* 1500-1650 (The MacMillan Company, New York, 1954), 89, 90.

3 Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples 0/ Christ, A History* (Christian Board of Publication, St. Louis, 1948), 11.

4 Bainton, *Here I Stand, 331.*

5 *Ibid*., 231.

6 *Ibid*., 331

7 Grimm. *The Reformation Era, 126,*

8 Garrison and DeGroot, *The Disciples of Christ*, 11.

LUTHER'S INFLUENCE

The Reformation was of great service in establishing and ensuring the liberation of philosophical speculation from subservience to religious dogma. Its insistence on the right of the soul to immediate access to and communion with God, without benefit of clergy, forced eventually the recognition of the right of every man to think as he chose, without interference, in matters religious and philosophical.

Its equal insistence on the depravity and sinfulness of the natural man and of his complete dependence upon divine grace for salvation was instrumental in provoking the great reaction of the eighteenth century in favor of the essential goodness of the human soul.—B. A. G. Fuller, *A History of Philosophy,* Vol. 2, p. 22.

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TOWARD EMOTIONAL MATURITY

By Leroy Garrett

The chief aim of education is to develop psychologically healthy people. This goal is never completely realized inasmuch as the maturing process never ends. The time never comes when one can say, "I am at last mature," for emotional maturation must continue as long as life itself. One can only hope to say, "I am at last *maturing.*" The participial form indicates the continuous process of growing up psychologically. We are at best moving toward emotional maturity.

PEOPLE AS "UNFINISHED SKETCHES"

The artist has a plan as he works with brush and palette upon the canvass. Every stroke and variation of color has meaning. The unfinished sketch may mean nothing to the casual observer, but the artist knows that the finished product involves many minute and laborious details. He works untiringly until the painting takes on the desired pattern, and only then can the observer discern the purpose of the artist.

Most of us are not able to give the direction to our lives that the artist gives to his painting. Those who watch us may be unable to see any particular direction in our lives, and as they patiently wait for some pattern to form they discover to their disappointment that there is no meaningfulness to our existence. We show no indication of going anywhere, and so we are but "unfinished sketches" of what we ought to be. A pattern never takes shape due to our lack of psychological maturation.

The Christian can believe that his life is a plan of God, that the Lord ordained that he should be born black or white, that he should be a Jones or a Martin, and that he should enter into the human experience as an American or a German. He can believe that he has come to the kingdom for such a time as this. He can believe that God overrules in his life and that all his vicissitudes are in some way related to the God who made him. This supplies him with what Erich Fromm calls "the need for a frame of reference." Man can find direction if he believes that his life is a plan of God. Such a one can always be moving toward emotional maturity and he can believe that this is his reason for living.

There are the others who find themselves unable to start with God in an effort to discover meaning. The humanist starts with man and the naturalist starts with science. Many others never start simply because they can find no place to begin. Life to them is not only a vicious circle but a prison house as well. The New England bard, Edward Arlington Robinson, would answer them by saying that the world is not a prison house, but it is "a spiritual kindergarten where we are trying to spell the name of God with the wrong blocks." We are but children in understanding. As "unfinished sketches" we must strive for completion of the self.

What is the cause of our neurotic age? Why is it that the greatest scientific and industrial nation in the world is on the verge of emotional calamity? Not only are our mental hospitals overcrowded, there are millions of Americans who struggle to keep from going to pieces. Elton Trueblood observes that the same Detroit that leads the world in industrialization likewise has its "ulcer alley" of neurotic executives. Ours is a neurotic world because it is a spiritually immature world.

SIGNS OF EMOTIONAL HEALTH

Each of us creates his own "psychological atmosphere" and he is therefore a unit of influence for either good or bad. The poet is right in insisting that we become a part of all we meet. It is also true that we are part of the reason why other people are like they are. Let us state that another way: *The problems of the world are partly our own creation.* Each of us does his part to make the world either good or bad. Perhaps we can measure the character of our influence by a roll call of the signs of emotional maturity.

1. *He is a person who dares to care.* This implies both the capacity and the courage to give and to receive love. Many people are afraid to express their emotions lest they be looked upon as different. In our culture to be "cool" is to be virtuous. College professors sometimes feel that objectivity and the scientific method necessitate a withdrawal of personal concern. Consequently their students never know how their teachers stand on great issues. There is too much of a "hands-in-pocket" attitude toward learning. This dispassionate approach is true in religious circles as well. The reason so much preaching is unexciting is because it does not touch the main streams of human existence. Preaching fails to solve problems simply because it is not concerned enough.

The mature person is one who is willing to take a chance with love. If he trusts his neighbor he may be disappointed, and if he believes in a friend he may be betrayed. Yet he is willing to reach out and take a chance with love. He knows that if he gives his heart to a cause he may be left holding the bag. He also realizes that there are many who are ready to say "I told you so" when the cause he loves ends in failure. Perhaps he believes with Pope, "'Tis better to have loved and lost than never to have loved at all."

The healthy person realizes that he can lessen the chances of being hurt by narrowing his output of care. If he wants to avoid any chance of losing a son in war or a daughter to harlotry, he can refrain from bringing children into the world. No friend will ever disappoint him if he makes no friends. No one can ever hurt him if he joins the cult of withdrawal and never gives himself to others. Yet he can make no such choice, for he feels that to love is to be one's true self.

2. He can come back after being hurt. The task of living is not easy for any of us. Even the emotionally healthy person has his problems and heartaches. Regardless of how diligent he is to make it otherwise, there are those who will misunderstand and

misinterpret him. There are even those who will abuse him. As the mature person can deeply love he can also be deeply hurt. Jesus suffered much because. he loved much.

Unlike the immature person who sulks and resents, he is able to act like a gentleman even after being hurt. He will not take refuge in defense mechanisms nor will he blame others for his own mistakes. He faces his problems realistically and somehow manages to stay on top of them. He realizes that life has its give and take, and he understands that he cannot always call the plays his way. He is willing to play the game according to the rules, and he learns to take it philosophically when he is called down: Jesus taught us how to love in the face of hate and to hope in the face of despair. This is perhaps life's most difficult task, to love the unlovely and to hold out hope when all seems lost. The emotionally healthy person can do this because he realizes how complex life is, how little he knows, and how much every man needs every other man.

3. *He is a person who gains insight through involvement.* The teacher who involves himself in the life of his students has greater insight of their problems and possibilities. The statesman who is truly involved in the world struggle for understanding will attain the insight of the ecumenical mind. Stringfellow Barr beckons us to "join the human race," which means involvement of the self with world problems. The mature person is less provincial and less prejudiced, and he is able to look at problems from a wider perspective. The immature lives in a world of private reference and is insensitive to the needs of others.

The New Testament speaks of insight that comes through involvement when it says, "Being rooted and grounded in love, you have power to *comprehend* with all the saints what is the breadth and length and height and depth." The love is the involvement and the comprehension is the insight. Perhaps Peter's love for Jesus explains his insight into the nature of his messiahship. The mother senses her child's needs because of her abundant love toward the child. We too will begin to comprehend the breadth, length, height, and depth of human existence when our love for the world is overwhelming.

4. *He strives to be part of the answer rather than part of the problem.* Another way of stating this is that he is child-like instead of childish. He is a humble person, realizing that the burdens of the world are partly his own. Irrespective of what problem arises he resolves to act maturely and thus be part of the answer. He knows that childish behavior only makes bad matters worse. Harry Emerson Fosdick tells of an eighty-seven pound cripple who became the coxswain for the winning crew at a large university, and this because he was determined not to be a cipher among his fellows. The lad saw where even with a dwarfed body he could be part of the answer. Fosdick calls this the principle of self-acceptance. This cripple could have responded to his handicap by rebellion, despair, self-pity, and inertia. The mature person keeps his rudder straight despite the turbulence of the sea.

5. *He moves toward life.* He is life-affirming and has a reasonable optimism about man's predicament. He realizes that life is a struggle, but he believes man is equipped to win in the end. This may include Albert Schweitzer's "reverence for life"—one of the great ideas in the history of human thought. The man who truly loves life-all life, including animal and vegetable life—will move toward an affirmation of life. He will love people and enjoy being with others. Life-affirmation will mean adequate goals and a sense of direction. One can move towards life as either an extrovert or an introvert, and it is not necessary for one always to be on the go and doing something in order to be mentally healthy. One can be busy and still not move toward life. It is the attitude toward people and things that makes the difference. In his *Psalm of Life* Longfellow urges us to "learn to labor and to wait." The mature person has learned to wait. He knows how to "give men time," as Luther taught his disciples.

6. *He takes responsibility for his own actions and does not try to blame others.* Since the days of Adam it has been a human frailty to "pass the buck." In the story of the first sin Adam blamed Eve and Eve blamed the serpent. The whopper of them all is that one by Aaron. When Moses returned from the mountain and found the people worshipping a golden calf, he called Aaron to account. Aaron said, "I threw the gold into the fire and there came out this calf." Man is most immature when it comes to assuming responsibility. He seldom learns to say, "I am wrong." An immature person will do most anything rather than to admit that he goofed.

Actually this is a form of dishonesty. More simplicity of character will bring a man to terms with himself. The world teaches us to be subtle, cunning, and deceitful. Vanity and artificiality are worldly arts, and sham and pretense are carnal means of attaining success. Such approaches to life are far from Paul's standard in 1 Cor. 13:4: "Love makes no parade, gives itself no airs" (Moffatt). The mature person does not parade nor does he put on airs. He sees himself as he is, which is the most effective way to "take down" the ego.

7. *He can adequately evaluate himself.* This means that the mature person is not only honest with himself, but that he can properly evaluate his own strength and weakness. This includes proper self-esteem and self-confidence. Since the Bible says, "Let no one think more highly of himself than he ought to think," it might also have said, "Let no one think more lowly of himself than he ought to think." There is no virtue in under-selling one's self. There should be a feeling of value in proportion to one's individuality and achievements. It means also to feel morally sound. A healthy person will not have feelings of severe guilt, nor will he brood over his mistakes. He will give proper evaluation to any and every problem and then act accordingly. He will not be anxious over matters beyond his control. He will recognize that he, like all other people, has certain unacceptable desires and weaknesses, and though he knows some of these will always be present" he manages to live with himself peacefully and to struggle toward greater maturity.

8. *He has the ability to learn from experience.* There will be an absence of rigidity in approaching a problem, for he will realize the possibility of being wrong in his interpretation or application. He is not dogmatic or arbitrary, for he recalls his mistakes of the past and realizes that there is more than one side to be considered. So he will try different ways of attacking the problem. This also means the ability to learn spontaneously. It means he will avoid any method that has failed when the risk is not worth taking or better methods are available.

9. *He will be adequately free from his group or culture.* Though he is not unlike those around him and though he stands close to his group in those things that the group considers important, he maintains his own individuality and originality. This means he knows how to make a difference between the important things in life and the unimportant things. While he can graciously accept compliments from his group, he is not dependent on flattery or group approval. He has a degree of tolerance and appreciation of cultural differences. He is willing and able to inhibit those desires and practices tabooed by his culture, and yet he will dare to be different if he thinks the situation demands it. He will not believe that friendship or fellowship is dependent upon all members of the group believing the same way. He will see that persons think and act differently because of the diversification that is apparent in all nature. He will view conformity for the sake of conformity as unwholesome.

10. *He develops the powers of synthesis.* This is the power of integration, the ability to bring together the wide-ranging collection of skill and concepts. Matthew Arnold speaks of "the ability to see life steadily and to see it whole." He has steadiness, assurance, and creativity. He can postpone action until a more certain plan is devised. He is not "trigger happy" and he can wait for the go-ahead signal. Through maturing one learns to think and to act under pressure. He can draw upon his resources and refer to his frames of references with the least awkwardness. He moves toward a more articulate way of life. He knows what he should do and so he moves steadily and gracefully in that direction.

EQUIPMENT FOR MATURING

As one views the foregoing pattern of maturity he realizes that emotional and intellectual maturation is a lifetime process, and that even in a lifetime there might be little development unless one's life is properly directed. Many people grow more immature with the years, and like Hezekiah whose life was extended 15 years, it will take more than years to move them toward maturity. There must be a change in the way one thinks. It is the attitude toward people and things that makes the difference. There must be principles to which one can look that will guide him into ways and means of self-integration. These principles are based upon "the great unexpendables" within us. Herein we have the power

to become real persons. God has placed within each of us the power to become what he wants us to be. We might call this *the power to live the full life.*

1. *The greatest life principle is love.* There is a universal need for love, and everyone wants to be loved whether he admits it or not. Love is necessarily reciprocal, for loving and being loved are parts of the same process. Love is the most potent of the powers within. Its power for the full is described in one of Longfellow's poems:

Ah, how skillful grows the hand
That obeyeth Love's command!
It is the heart, and not the brain,
That to the highest doth attain,
And he who followeth Love's behest
Far excelleth all the rest!

The mature person works with loving hands. Three stonecutters were working at their wheels. When asked what they were doing, the first replied that he was making $3.00 an hour and the second said he was cutting stone. But the third man stated that he was building a cathedral. Dishwashing can be drudgery or it can be a work of love. This is why one should enter a vocation as a response to a divine call. It is damaging to the personality to work only for money. Blessed is the man who is in love with his work, for in this love experience he is maturing emotionally and intellectually.

Maturity also demands that we look with eyes of love, speak with lips of love, and listen with ears of love. This is an effective way to test our use of the greatest of the unexpendables: *Is my voice a voice of love? Do I listen with a loving attitude? Do I look at the world around me with loving eyes?*

Most of the obstacles to self-fulfillment can be removed by love. Resentment is murderous to the soul, but love does not resent. Envy is destructive, but love envies not. "Love taketh no account of evil"—or as Schonfield renders it, "Love keeps no score of wrongs"—shows that the maturing Christian will put the best possible construction on the motives and conduct of others. If we really love a person we will judge him charitably and mercifully. One of the greatest triumphs of love is when it leads a man to rejoice when his enemy or persecutor does well. Human nature without love keeps a record of the wrong and stores up hate accordingly. The mature person is filled with a universal benevolence and rejoices when all men prosper.

Dr. Smiley Blanton, in his book *Love or Perish,* argues that man is driven by two powerful forces, a life-affirming power which is love and a life-denying force which is hate. Self-discipline will determine the direction life takes. He avows that we love or we perish. He gives documentary evidence of infants who died for lack of love, and he feels that most of life's problems center in hate which is always destructive. One may be alive physically

but he is dead spiritually, emotionally, and intellectually without love. This is another way of saying that love as a great unexpendable power within us can lead us to maturity. Dr. Blanton further affirms that:

> Whatever you do in life, do with love! We have no alternative save to act from motives of hate—yet how doleful to make this our choice! For hate is the destroyer of life, where love is its guardian. Hate blinds our vision and warps our talents; but love releases our energies for the creative action that sustains mankind. While all human behavior springs from a mixture of both these great forces of nature, it is within our power to determine which shall prevail as we journey through life . . . .
>
> Love has reached across the ages to bind men together in an ever-widening circle of humanity. It has served to construct the essential fabric of most of the world's great religious and ethical teachings. Slowly but stubbornly over mankind's long history, it has tamed our savage nature and taught us how to transform a primitive wilderness into a cultivated garden.

Our vantage point is that love is an unexpendable source of power within us. Suppose we could love *only* thirty-six people? Suppose some Fate could decree that our love be limited to only a few friends? Love is not like that, for the more we love the more we have to love. And no one can keep us from using this powerful force—even on those who do not love us! The love force is a directional signal that points the way to mature personality.

2. *Man's creative genius is a life-affirming principle.* Man is a creator as well as a creature. In this respect he is made in God's image. There is a magnetism about a person that extends itself to its environment. Man comes to feel that there is a sense in which his environment is his own creation. He can create an atmosphere of love or hate, and he can make a situation difficult or easy. His greatest creative act is in bringing out the best in people, including his wife and children. He looks upon youth as a great natural resource, and he realizes that their proper development depends in part on his own creative skills.

The woman as a homemaker is doing the work of an artist. She is creating character. Homemaking is a fine art that should be considered a holy calling, and it should be entered into for its own sake and as an end in itself.

Man also creates ideas and principles by which to live. Many of these live on only because others fought and died to preserve them. Man gained the idea of the brotherhood of man and the fatherhood of God through thousands of years of frustrated existence. It takes time to create. Even the great Creator took his time in making the universe. It is through the crucible of controversy that man discovers the great truths. Man is a creator in that he is building his own life. The maturing person realizes that this takes time.

We are question-asking creatures and this too makes us creators. The great questions lead to great ideas and great ideas lead to great works of art. Take the question, "What shall I do to inherit eternal life?" One can spend a lifetime finding the answers to such a

question, and in doing so he is creating personality now and forever. The question, "How can I encourage love and diminish hate?," is more far-reaching in that it has universal concern. Dr. Karl Menninger believed that this question about encouraging love and diminishing hate is the central issue of our modern world. The question has the beautiful maturity of moving beyond the self to a larger frame of reference. As we move outward thinking about how to breathe love into the life of others we strengthen our own resources. We save ourselves by saving others. How can we clear up hate-breeding misunderstandings? We create as we find the answer to such a question. We mature by honoring this creative power within us.

3. *Communication is a principle of maturation.* Man is different from animals in that he can think and then talk about what he thinks. He can also listen and meditate. This indicates that conversation is no one-way deal. A monologue is not conversation, for the very principle of communication implies joint participation. So the good conversationalist is first of all a good listener. We are maturing while we listen and while we talk provided the conversation is constructive. Here is one big difference between good and poor mental health. The neurotic is often blocked in his communicative efforts, while the healthy person can create ideas through good conversation. The disturbed person does not know how to listen, but the maturing individual is building bridges of understanding by giving attention to the ideas of others.

Educators are learning much from play therapy. Children who are too disturbed to express themselves verbally are encouraged to do so by handling clay and paints. This translates the inner emotional states into outer form by means of free manipulation of materials. We have all heard the advice given to adults that they should take a walk or work in the garden in order to release the resentments stored up within. All this reveals the importance of man as a creature of communication. If the communicative powers are not properly used and developed trouble will result and immaturity will be long lasting. To develop articulation is one of education's greatest tasks.

It is this writer's conviction that the failure to develop the power of communication is the cause of many of our woes. If a teenaged couple could share the thrill of exciting conversation there might be less incentive to turn to petting. Gangs and mobs of delinquents form because there are no other outlets of self-expression. Husbands and wives would get along with each other better if this unexpendable power of communication were used more intelligently. Aristotle's "intellectual culture" might become the point of reference as we tap this neglected source of power in our move toward maturity.

4. *The principle of learning is part of the equipment for maturation.* Learning is another of the unexpendable powers within us since it is a process that never ends. The day never comes when one can say that he has learned it all. It seems to be true that the more we learn the more we have to learn. If what we know is represented by a circle, then the

smaller the circle the less it touches the great area of the unknown; but the more we learn the more the circle enlarges, and so the more it touches the area of the unknown. This is why learning not only matures us but also humbles us. It is the learned man who realizes how little he knows. Socrates could say, "I know nothing." He meant that in the light of what there is to know he knew nothing. By his wisdom Socrates could draw a large circle, but the larger the circle the more it touched the area of the great unknown, and so he realized that he knew nothing.

The learning process grows by being used. It is a kind of infinity within us. Because of the frailty of our bodies our muscles and limbs soon give way, making it impossible for us to bounce around as we once could. But not so with the mind. By being used it continues to be active and productive. It is by means of a consistent and proper use of the learning power that man moves toward maturity. As educators we can speak of different kinds of learning, such as associative and trial and error, and we are also conscious of different levels of learning, such as awareness, recognition, recitation, comprehension, use, generalization, and internalization. These distinctions illustrate the infinitude of learning, and they show us that one matures intellectually in relation to his learning level. Take the Gettysburg Address as an example. One may learn it only to the level of being able to recognize it when he hears it, or he may only be aware that it exists, which are only the first levels of learning. He may learn it well enough to recite it by memory and to use it as a frame of reference in conversations and essays, and yet these levels are far below the possibilities. To learn on the levels of comprehension and generalization is to be able to transfer the principles of the Gettysburg Address in an intelligent way to other areas. An even greater level is internalization which is akin to inspiration, for when one reaches this degree of learning he becomes dedicated to the ideals that are involved and begins to look at the human experience and the world around him as his own unfinished work.

How great the distance between learning on the level of awareness and learning on the level of internalization! Most of us never get beyond the first two or three levels on the very few things that we do learn. There is a vast difference between learning American history well enough to write a good final examination and learning it well enough to work with its ideals and principles by way of generalization and internalization. To memorize facts about Jefferson, Jackson, and Emerson, or even to comprehend their writings, is one thing, but to know them as friends and to internalize their ideas into one's own life is something else.

The apostle Paul must have had internalization in mind when he spoke of *knowing Christ.* This is more than knowing facts about Christ. It is relatively easy to learn the Bible on the first two or three levels, but as one advances to the levels of comprehension, generalization, and internalization he is truly "growing in the grace and knowledge of Jesus Christ." We are maturing when we encounter the great minds of history as people

like ourselves, thus sitting with them, and sharing with them the thrilling experience of human existence. The maturing person will not merely study a man like William James or Alexander Campbell, but he will come to know them and to enter with them into the great enterprise of life. Books are not merely facts; they are people to whom we can talk back and with whom we can share the great ideas of human thought.

5. *As a creature of wonder man has equipment for maturation.* Man's emotional and intellectual maturity might be measured by the size of the things that he wonders about. What are the mysteries that a man lives with? As a question-asking creature man is by nature a philosopher. Philosophy begins in wonder. It enables man to move from "what is" to "what ought to be." By wondering, man is able to fancy everything different from what it is. Plotinus defined philosophy as "the things that matter most." Man is at his best when he wonders about the things of most importance and when he struggles to rise above the mediocrity of his own narrow environment. It is by wonder that man is aroused from his native dogmatic slumber and begins to think for himself.

We are all impressed with a child's world of wonder. There is no reason why wonder should not continue into adulthood. It is tragic when man ceases to be amazed, when he comes to take the world around him for granted. It is noteworthy that astronomy, the science of wonder, was part of the educational plan in Plato's ideal republic. Life may become less frantic and more meaningful if we take some time out to watch the stars. The psalmist of Israel was moved to ask one of life's biggest questions while watching the stars: "When I consider the heavens, the work of thy hands, and the moon and the stars, which thou hast ordained, what is man that thou art mindful of him?"

By wondering more we become more meditative. Symbolism will come to have greater meaning to us. If the Lord's supper is a genuine spiritual exercise it must also be, a wondering experience. Would not prayer also be closely related to wonder? The wondering man is searching for something. More of us need the spirit of Emerson who stole away into the tall pines of Walden so that he might communicate with eternity.

6. *It is by "bending down" that one is lifted up to the level of maturity.* Dr. Harry A. Overstreet once told this writer that he considered the Christian idea of the incarnation as the greatest idea in human history. He saw in this idea the great and perfect God "bending down" in order to lift up fallen man. It is in this respect that we become like God, for we too can bend down to help those around us. In the incarnation God extends himself into the human level. God becomes man. This is the great mystery of Christianity. If the Christian makes this idea functional in his own life then he too will so give of himself that he becomes a part of his environment. Life thus becomes outgoing and affirmative. It moves toward a new plateau. Thus the most energizing imperative of our time is in the contradiction that a man saves his life by losing it. He gains the stature of maturity by bending down to help those weaker than himself.

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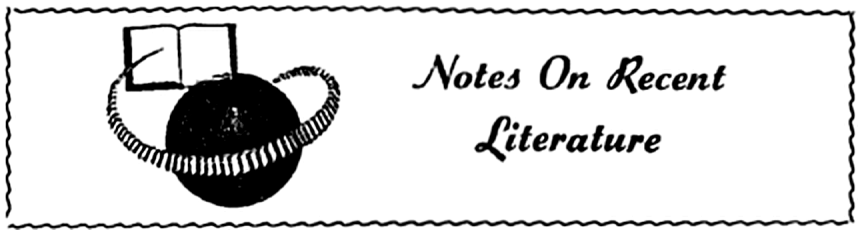

CONCERNING CHRISTIAN BAPTISM

Studies in the Original Christian Baptism. Johannes Warns. Translated from the German by G. H. Lang. Copyright 1957, by Paternoster Press, London. An American edition published by special permission at $3.95, by Kregel Publications, Grand Rapids, Michigan.

Johannes Warns was born in 1874, and died in 1937. He was the son of a Lutheran clergyman, and studied in Greifswald, Halle, Berlin, and Bonn. His *Short Textbook of New Testament Greek,* was printed in a third edition in 1954. The volume on "Baptism" is a powerful presentation and will unquestionably have great bearing on current religious thought in the English speaking world. The Introduction is by Erich Sauer, a brother in law of the author, and himself the writer of several theological works of importance. It will be read with more than passing interest, as will the Translator's Preface and the Author's Preface.

From the latter we quote these lines: "This work has not been written to gratify a party; for baptism is no party affair but the privilege of all Christians. It is the continued attempts, in certain much read periodicals and tracts, to defend infant baptism, which have induced me to take up the pen in this matter." The preface concludes with the statement: "This work, in examining the much disputed question of baptism, would also support with emphasis the axiom: Back to the Bible! Back to early Christian teaching and practice!"

Since this reviewer was reared as a member of the Lutheran communion, and still has many relatives and friends who subscribe to the Lutheran faith, this book may appear more impressive and worthwhile than it will to others, but it is my conviction that earnest students of all faiths will read it with appreciation. It is especially valuable because of quotations from many sources not previously available, and because it contains a documented history of the intensive warfare against immersion, through the years.

A glance at a few of the chapter headings will show the trend of the author's thinking, and will be sufficient to whet the appetite of the mind for the contents. "What Does Holy Scripture Teach Concerning Baptism?" "Does the N. T. Know Infant Baptism?" "The Origin of Infant Baptism." "The Fight Against Scriptural Baptism." "The Reformers and Freedom of Conscience." "Freedom of Conscience in the Modern State." "The Significance of Biblical Baptism."

The quotations at the head of each chapter are significant and well chosen. For example, take this one from Martin Luther (1528): "Baptism helps no one, nor is to be given to anyone, except he believes for himself, and without personal faith no one is to be baptized . . . . Where we are not able to prove that the young children themselves believe and have personal faith, it is my sincere counsel and judgment that one straightway desist —and the sooner the better—and never more baptize my child."

While there are some things in the thesis with which we are not in agreement, we regret that we did not have access to this vast supply of source material in earlier years. We are indebted to the author, the translator, and the publishers for a valued contribution to the realm of religious literature, and commend the volume to readers of this quarterly.
—W. CARL KETCHERSIDE

A NEW VERSION

The New Testament in Modern English by J. B. Phillips (MacMillan, 575 pp., $6.00)

In the last decade several scholars of the Anglican Church have taken the lead in producing up-to-the-minute, conservative literature. The name of C. S. Lewis stands at the forefront in the ranks of those defending the evangelical outlook. But to those who seldom read any religious writing but the scripture, another name is sure to leave a significant and lasting impression. That name is J. B. Phillips.

Any new version of the scripture which "hits the presses" should give an invaluable contribution. If read intelligently, dispassionately, and from an unbiased viewpoint, a new version enables the reader to peer into the "meaning behind the text" from a different vantage point. Most of us who read only one version, and that usually the archaic authorized version, read familiar passages as we recite multiplication tables—we clip them off at unbelievable speed. The speed becomes almost as tremendous as our lack of comprehension.

Since the days of those pioneering giants, Weymouth and Moffatt, many new versions have appeared. Yet none, even the two mentioned, seem destined to rise above the Phillips' version. The work of a translator is not easy. Even after he has deciphered the manuscripts and decided on the most suitable text, he must then put this text in the language people most readily comprehend.

Many reasons have been given for the rapid growth of the N. T. Church. But the simplest factor is quite evident. The Christians did not travel around with Bibles under their arms. They had a simple message to tell. And the message *for the people* was delivered in the language *of the people*. No Greek scholars, no professional interpreters, just a "layman telling a layman the score" in the common vernacular.

Phillip's attempts to alleviate the necessity for the "intermediate men." (By all means read his introduction before reading the text) . Several years ago Earnest Sutherland Bates edited a version called *The Bible in Living Language*. But if anyone read Bates' one page commentary at the beginning of each book, you soon got the impression that the language was all he wanted to live—he made every attempt to smother the message. Phillips does not include any radical comments or critical apparatus. Neither is he guilty of much of the bibliolatry so prevalent in the Christian Church and Churches of Christ today.

In his admirable introduction, the author says that "a translator is not a commentator." However, the very first work of the commentator is to obtain an acceptable and worthy translation. Obviously when there is a selection to be made between two different meanings, he is commenting on the text by merely selecting one If we broaden out translation to mean the transmission of thought from one language to another, I suppose it would safely fit Phillips' work. He uses the paraphrase frequently, though with delightful taste, for a literal translation would be sometimes horrendous. His whole effort is to bring forth a moving, exciting story, for that is exactly what God's word is. Despite Paul's words in 1 Cor. I agree with Phillips that "for the most part I am convinced that they had no idea that they (the New Testament writers) were writing Holy Scripture."

He again urges us, "We have to take these living New Testament documents in their context, a context of supreme urgency and acute danger. But a word is modified very considerably by the context in which it appears, and where a translator fails to realize this, we are not far away from, the result of an electronic word transmuter." In contending that "the translator must be flexible," Phillips justifies his use in John 11:40 of "by this time he's decaying" rather than "by this time he is stinking". He uses "shake hands" rather than a "holy kiss." His whole translation of the Beatitudes in Matthew 5 are supreme examples of this.

The usual method of "versing by numbers" the text is done away. The author divides the text into paragraphs according to thought, content, and the rhythm of the story. He places a verse number for the first verse in these "paragraphs of many paragraphs," as well as a suitable titular heading of his own selection.

It might be well to illustrate some of the more outstanding phrases in his text. In Luke 15:14, the American Standard says the prodigal "began to be in want." Phillips says "he began to feel the pinch." Whenever the phrase "Verily, verily, I say unto you" appears in other versions, Phillips translates "Believe me." In James 5:16, Phillips writes

"Tremendous power is made available through a good man's earnest prayer," while the American Standard says, The supplication of a righteous man availeth much in its working."

As far as criticism is concerned, little can be offered. It does seem that in his attempt to put an "English flavor" into the text, the author sometimes reads from our culture into the meaning. In 1 Timothy 5:1 in the phrase, "Rebuke not an elder," Phillips writes "Don't reprimand a senior member of your Church." The implication is unfortunate, for Timothy never had a Church. He was a traveling evangelist who established and confirmed churches, In every case Phillips translates "the evangelist" as "the preacher." While this is linguistically true, the implication is certainly not true to the New Testament culture.

Phillips evidently belongs to the school of scholars who ignore the presence or absence of the article in the Greek; (For study on this, see MacKnight's Epistles, appendix on the article, and *The Gospel Restored* by Scott, section on the figurative use of faith.) Whenever the Greek word for law is used, in every case he translates it "the Law." This vitiates much of Paul's argument, particularly in Rom. 6:14-15; 10:4, and Gal. 2:16, 19, 21. The article or the absence of it does not indicate something special in every case, but it certainly does have tremendous significance in these passages as well as many others.

On the whole we must heartily recommend this translation, which thus far is limited to the New Testament. Every home should have one. If the purpose of the translator is to put into our language thoughts which the author put in the Greek language, and by reading we comprehend the intention of the original author, then J. B. Phillips has no peer as a translator. The version is so moving and gripping one can hardly put it down. Not being bound by "superstitious folderol," he has made an invaluable contribution to the Biblical field. While some chose to transliterate words (and almost trans-obliterated the meaning) Phillips chose to paraphrase. Truly it is the New Testament in Modern English. It is so plain, in fact, that it would take two whole sermons for an experienced pulpiteer to confuse the meaning of one of its texts.

When he began his work Phillips settled upon three goals for himself as a translator and his work as a translation. He contended that the translator must be a skillful writer. He is. Again, he must write without the obtrusion of his own style and personality. This achievement is also his. Lastly, he said that "a good translator should be able to produce in the hearts and minds of his readers an effect equivalent to that produced by the author upon his original readers." In this he has admirably succeeded.

—A. Dale Crain

REVOLT to "CHURCH of CHRIST-ISM"

In The Great Hand of God I Stand, by Margaret Edson O'Dowd, 1958, $2.00

"If I be damned, as many shall believe, for the thoughts of my heart as revealed in these pages, then my only answer is the title I have chosen for this book . . .

"My brethren believe they are 'the church' that is spoken of in the Bible. They believe that anyone who is not a member of their group will be lost. They believe that all the churches around us are wrong, that the members of these churches are on the road to hell. Only those in the religious group called 'church of Christ' have the approval of God and Christ; therefore, theirs are the only prayers that are heard by God; they are the only ones walking in the light; they are the only ones who have 'the truth'; they are the only ones that Christ is in the midst of when they come together for worship; they are the only ones who receive God's spiritual blessings; others, regardless of how much good work they do, are none of God's; they have only Satan as their father and whatever blessings they receive are from him."

Believing that her own spiritual experience was typical of that of many people, and in order that her friends and loved ones of the church of Christ might know the why of her "falling away" from their conception of "the truth" Margaret Edson O'Dowd wrote "*In The Great Hand of God I Stand*." It is a soul stirring book and will cause the reader who is honestly seeking truth co do some soul searching. Right or wrong as she may be in some of her observations and conclusions, she presents a challenge not only co the members of the church of Christ but to all who are undernourished (spiritually) and who hunger for a diet that will quiet the pangs of conscience and bring that feeling of peace that passeth understanding. To those who are looking for excuses to give up, this book may help them to do it sooner; to those who love the Lord, it may be an incentive to try harder than ever before to "raise the banner high."

Margaret Edson, although not reared in a Christian home, was baptised at the age of 15 and married at the age of 17 (1929) to John 0'Dowd, a church of Christ preacher. Some twenty years later the words and sermons to which she once listened with so much interest and agreement gradually ceased to have life or spirit. She wondered why those who had listened to those same sermons for more years than she "were not tired beyond measure" of hearing them, and she calls it "this form of religion that had no power to feed the spirit." How will she dare to differ with those who "stand for the solid truth-meaning, of course for the truth as they preached it". She found that "to deny the teachings of our brethren seemed almost to be infidelity—that is the stronghold of tradition and custom and its claws dig deep and hold fast in one's conscience. On the other hand, to condone it seemed to be a form of deceit". She couldn't continue to teach her class and give answers "slanted toward the teaching of our brethren" and at the same time be honest with herself and her God; she sought and found excuses for giving up the class. She who once had been so regular in attendance at all Gospel meetings possible, attended fewer and only "out of duty" attended the ones of the congregation of which she was a member. The faults of the Pharisees

seemed to fit her own brethren perfectly and she was aware that "I had grown to look at everything with a critical viewpoint." As she thought of those who had "backslidden" and who gave no excuse for it, she wondered if they, too, "could not nourish their spirits on the low caloried spiritual diet they were being fed and because of the nausea that comes in being lukewarm they became cold and dropped by the wayside." A few more years passed and she became most miserable because of the state of indecision she was in—the confused spiritual turmoil that tore at her constantly. After twenty-nine years in the Church of Christ as the wife of a church of Christ preacher, she made the decision to "take my stand for right in the best way I knew how." She reports "I have embraced NO formal religion. I am studying my Bible and I have found much inward peace; I am practicing Christianity daily; and I have not left Christ."

Perhaps Margaret O'Dowd's decision has not made her "a part of the answer" but using the pen as a scalpel she has with language so familiar to the ears of her group laid bare "the problem" produced by the beliefs of her brethren.

One by one, chapter by chapter, she shows why "with my development in life, the things I once believed to be 'the truth' have become inconsistent, unreasonable, and un-Christlike" To the familiar "as can and must see truth alike," she answers "parts of truth we find as we increase in wisdom and knowledge but no one man or group can rightfully say, 'I or we have the truth.' If we could correctly make such a claim we would have attained an equal place with Christ and would have no further purpose in life; our mission here would have been fulfilled."

"Baptism for the remission of sins—for salvation; Acts 2:38, and Mark 16:16"—passages memorized by all church of Christ members, is questioned by Mrs. O'Dowd, "Can we believe that Jesus and the Apostles would have spent so much time teaching against the Pharisee's ideas of 'outward forms and appearances' then would have turned around and bound on us a physical act which would be the deciding factor in the salvation of our souls?" Her handling of the question of "the age of accountability" may seem to some ridiculous and bewildering yet it points out quite forcefully the weakness of a phrase which is not found in the Word of God.

In the chapter on "word quibbling" she states that when Jesus healed the sick man of palsy as recorded in Matthew 9: by saying "son, be of good cheer, thy sins be forgiven thee," that "immediately the scribes behaved exactly as my brethren do today." Jesus, you will remember, asked them why they thought evil in their hearts. Mrs. O'Dowd observes, "we should take this very seriously for I believe today we often make judgements of some things where the only evil there is is in our own thinking." She proceeds to list words over which quibbling occurs, such as "join" (added to); "our church" (Christ's church); "interpret" (rightly divide); etc.

She believes that the church of Christ has become a religious stumbling block since "in so much of our practice we are sticklers to rules and forms in the same sense the scribes and Pharisees were." In her effort to get her brethren to use common sense and reasoning she was always met with "if any man speak let him speak as the oracles of God" or "where the Bible speaks, We will speak; where the. Bible is silent we will be silent." And she reasons "we have been so proud that we go by a 'thus saith the Lord' in all our practices, yet no religious group has had more divisions than we have had. The truth of this is that we get so strict trying to prove how close to the Bible our practice is, that we not only cause others to stumble over the blocks we have set up, but we sprawl over them ourselves and never get anything done but a lot of talking." An example of this is the problem presented by the sick and the orphans. Mrs. O'Dowd states "oftentimes we go in a complete circle over such matters and by the time we decide on a scriptural way to carry out the question under consideration, the hungry man has already starved and the orphan has grown up."

In closing she discusses prayer and how that Jesus came "to show people how to live on a far greater plane than they had ever known; to give the KEY of living to them" and concluded "to my wonderful and beloved friends who call themselves the 'church of Christ' our teachings limit our faith so that one cannot believe the things I have written in this chapter . . . I am not satisfied to have just life but I want it as Christ promised 'I am come that they might have life and have it more abundantly.'

—Cleona Harvey

CRITICAL THINKING

Logic For The Millions, A. E. Mander, Philosophical Library, New York, $3.00.

John Locke taught that man had an intellectual power of comparing the impressions derived to him through the senses. This faculty he called "reflection." Alexander Campbell once said that in order for a man to be great, he must meditate two hours for every hour he studied. Reflection, meditation; the power of mind turned upon itself. Many of our friends must be interested in this science, judging from the number that have ask for a good book on the subject of Logic.

Logic is the science of reason, and really is the art of consistency. Man is basically a reasoning animal, and most of us would like to develop some ability in reflecting upon our own arguments. We desire this ability because of a sincere eagerness to present Truth more effectively. *Logic for the Millions* is just such a book. Designed, planned, and intended, as its title indicates, for all classes of readers. We recommend it to those who are interested in further investigation of the subject. We believe that in order for a book to be good, it must not only handle the subject treated, but must handle it simply and in an orderly style. This method helps the student to outline and digest the material presented. Mander has excelled

in this respect. We will outline the first chapter in Section V on "Generalization" to help you see what we mean.

A. What is "Generalization"?

1. A statement covering more cases than have been observed does not rest on 'observation'.
2. A statement covering more cases than have been observed is based on an 'inference' or a form of reasoning known as 'generalization'.
3. To generalize is to infer that what has been found true in 'all observed' cases, is true of 'all' cases (including those which have not been observed); or to infer that what has happened on all known occasions must in similar circumstances always happen.

After defining "generalization," Mander deals with "Testing a Generalization" and "False Generalization." Each section as well as each chapter is handled in this simple and clear style. In every instance he defines and gives illustration and example of the material presented. This method helps the student to come to grips with and handle the subject. Is it not true that we generalize every day? We see a Negro who is dishonest, so we generalize that all Negroes are dishonest. A person of the world notices a Christian who is a cheat and concludes that all Christians are cheats.

Most of us will agree that it would be wise to reflect on the processes of our mind, and to meditate on the problems of presenting Truth. Was not consistency the basic principle of Paul's argument in Romans?

—Clint Evans

LOVE AS A SOURCE OF LIFE

Love or Perish, Smiley Blanton, M. D., Simon and Schuster, New York, 1956, $1.00, Paperback.

Numerous books have been written in recent years telling people how to overcome feelings of anxiety and to have confidence in themselves. A good many of these serve only to bolster one's feelings for a short while, but utterly fail to give any actual insight into the causes behind the inadequacies in meeting life's varied situations. Dr. Blanton in his years of successful psychiatric practice and observation of cause and effect relationship has helped scores of men and women to find the real meaning of life. He has written this book to show the means by which one can analyze his own emotions and strike a proper balance between life's two basic drives, love and aggression.

No rigid formula for changing one's life is provided as in the writings of amateurs. He draws heavily upon religious concepts that other psychiatrists reject. Indeed he has been a leader in bringing about a cooperation between religion and psychiatry in attempting to solve emotonal problems. Actual observation of many distraught persons whose emotions were badly twisted, whose love was crowded out by intense hate, has shown him the value

of the Biblical emphasis on *"God is Love."* Without proper love life becomes burdensome and intolerable, health deteriorates, and physical and mental ills set in, and some even are driven to self destruction.

The author is greatly alarmed at the unsatisfactory lives that thousands are living. Energy is consumed in neurotic patterns of behavior that could be channeled into creative and productive work. Resentments developed during infancy and early childhood and buried deep in the subconscious mind often cause this condition. Unlike some physicians Dr. Blanton feels that these lives can be changed when proper insight is provided the individual. One need not go through a life of torture because of infantile fantasies carried over into adulthood. Feelings of shame and guilt can be eliminated when one gains a right understanding of love, including self love, which is not evil as some have taught.

The conditions for happy marriage are fearlessly and frankly discussed in language that is decorous and dignified. The mutual sharing of God's great arrangement for the propagation of the human species is explained as requiring a giving up of one's own self interest and striving for the wellbeing of the companion. Too many marriages are disintegrating because the participants are childish and immature, not capable of giving and receiving love.

He recalls briefly some case histories and shows how that love proved to be the answer in each instance. Hatred is shown to be a waster of energy and a poisoner of the human system, causing many to lead pinched, narrow lives when they should really bloom out into the magnanimous nature that God intended for each individual. The basic drives of childhood and how they go astray are explained and some of these cases are followed on into adulthood where abnormal behavior brings them to the attention of the psychiatrist or counselor. The "transfer" of childhood hates is shown to be a major cause of trouble between husband and wife. One should read this book carefully and see how the author confirms the wisdom of the Scriptural admonition "let all that you do be done in love." This is not just another prescription on how to find peace of mind, but a soul searching analysis of human behavior that will help to a realization of true happiness.

—Elliot Williams

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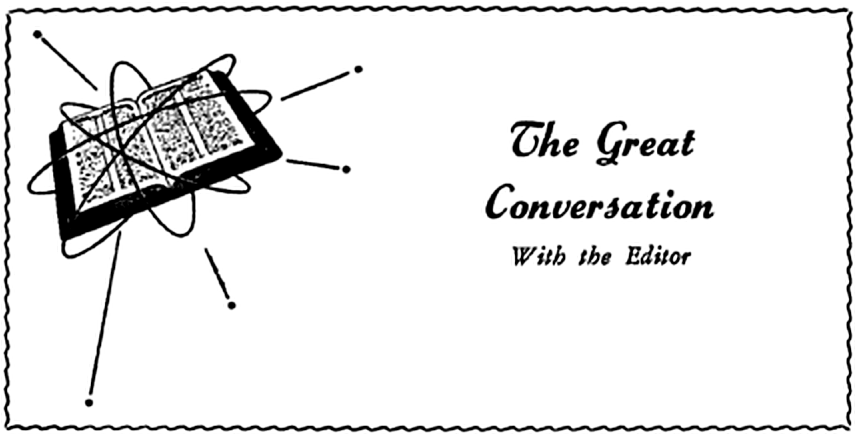

THE STUDY OF PHILOSOPHY

In studying the philosophies of education, mathematics, and science, I find myself pondering this question: Of all the philosophies that exist, is there one which might be consistent with Christian teaching? If the answer is no, does that imply that the teaching of the Bible can give birth and support to several schools of thought? Or is the Bible written by men of several schools of thought who explain the precepts of God in terms of their own philosophy. If the answer is yes, would you explain it in detail so that I might read some books expounding this point of view.

I might ask the question in a different way. I think we might agree that any man holds a philosophy whether he knows it or not. Do you consider your philosophy and your religion as separate or blended. If blended, is there something in your philosophy that stems from religion, or does it all (or none) come from the Bible? What philosophical classification do you put yourself in—an Idealist, Empiricist, Stoic, Epicurean, or what?—*Kenneth Retzer, Champaign, Illinois*

Plato says that philosophy is "the love of the wholeness of things both human and divine." So long as philosophy is the search for wholeness there is nothing to fear. It is when philosophy becomes unnecessarily technical and speculative that it ceases to have functional value. Plato's definition reveals that he would equate philosophy and religion. Philosophy searches for reality; religion searches for God. These are one. Aristotle argues that logic takes one near to God, for to be reasonable is to be righteous. Ignorance is wrong. Socrates likewise taught that man is morally obligated to be intelligent. As the gadfly of Athens he insisted that "the unexamined life is not worth living." Self-examination is realized through philosophy and religion alike. While there are some differences between the two, they need not be discussed in this connection.

As to whether there is a philosophy that is consistent with Christianity, I would say that one should not think of philosophy in terms of "systems" but as a study of the things that matter most. One should think of the history of human thought as the story of man's struggle for truth. This makes Christianity itself a philosophy and every disciple a philosopher. Justin Martyr, who was a philosopher before his conversion, never laid aside the philosopher's cloak, for he felt that Christianity was the fulfillment of the wise man's quest.

As to how I might be classified in philosophy, some of my friends would probably describe me as a Christian idealist. Yet there is much to be said for realism, existentialism, and pragmatism. I think Christianity has the strong points of all these. As for *Stoicism* and Epicureanism, they helped to prepare the human heart for the gospel of Christ and they were largely absorbed into the Christian movement, which is one of the marvels of history. In both religion and philosophy I like to avoid categories and classifications. I prefer to be a truth-seeker.

"*Gone to the Christian Church*"

> I have heard that you have joined up with the Christian Church. I would like to get this matter straight. Could you answer soon, if God wills?—William Wheeler, Eight Mile, Alabama

It is shameful that the great brotherhood of disciples has become so divided. It has not only splintered into three major divisions (Disciples, Christian Church, and Church of Christ), but there is further fission within each of these. Yet we are the ones who plead for unity so adamantly. There is now a big question in my mind as to whether our pioneers were wise in breaking away from the established churches of their day. Perhaps it would be more consistent with our plea if we were a "fifth column" within the denominations working for restoration. Since Campbell's day we have succeeded in adding three more denominations to those already existing with promises of still others to come. Our pioneers contended that they were not another denomination, but rather a "movement" within the body of Christ working for unity.

I have not "gone to the Christian Church" or "joined the Disciples" anymore than I have joined the Baptist Church or the Church of Christ. I am the Lord's and I am a member of his body. This makes me a brother to all those in the church of Jesus Christ wherever they may be, and I suppose some are to be found in all religious communions. I work with and identify myself with any and all of the disciple churches because they are a part of the Restoration Movement, at least theoretically. This in no wise means that I agree with *everything* believed and practiced by any of the disciple groups. I think the "Church of Christ" group is wrong on many things, especially in their attitude, but I work with them and fellowship them just the same. I feel the same way toward the "Disciples" and the "Christian Church." All these people are my brethren in the Lord and I love them. I am

eager to have fellowship with them and to be one with them despite the fact that there are serious differences. All this means that I do not equate endorsement (or agreement in doctrine) and fellowship. I may not endorse the use of instrumental music in worship or premillennialism or the clergy system or institutionalism, but I can nonetheless have fellowship with *all* those who are in the Lord.

This is a good place to stress the fact that there is a big difference between the church of the Lord and the Restoration Movement. Many in the "denominations" are in the one body of Christ, but they may not be restoration-minded. And many among the disciples are no longer a part of the Movement that brought them into existence, but they are still in the church of Christ. But there is a Restoration Movement within the catholic church of Christ, and I count myself a part of it. This is why I work with all disciple churches. They hold the Restoration as the goal. If there were no disciple churches, I would work among other Christians that I might be in sympathy with restoration principles. And in that context, whether among Baptists or Methodists, I would continue to work for reformation. I would remind my Alabama brother that the great Restoration Movement emerged within the denominations, and it was there that it worked like yeast, and who knows but what things would be much better if it had remained with the ones who gave it birth rather than to separate itself and become another church. I am still looking for the authority for one group of Christians separating from another group.

FOOD FOR THOUGHT

"If the Tiber floods its banks, if the Nile fails to flood the fields, if heaven holds back the rain, if the earth shakes or famine comes, or pestilence, at once the cry goes up: 'The Christians to the lions!'"—from the *Apology* of Tertullian

"The longer I live the more am I certain that the great difference between men, between the feeble and the powerful the great and the insignificant, is energy, invincible determination—a *purpose* once fixed, and then death or victory.—Thomas Carlyle

"Paul advised the Corinthians to contribute on the first day regularly, but there the phrase implies that each is to lay it aside at home."—*Crozier Theological Review,* Vol. 21, p. 248

"The only possible relation these 'religions' (Communism and Fascism) can have with Christianity as such is that which was shown by the worship of Caesar at the downfall of the ancient world, namely, persecution of Christians."—Karl Barth

"Man rises as he stoops to help others. He moves in two directions. He associates with the great souls who have traveled much farther in life's experiences and who can open to him new vistas of thought and feeling, and he also becomes a part of the less fortunate who needs his sympathy and active support.—H. H. Titus, *Ethics for Today,* p. 499

"A clash of doctrines is not a disaster; it is an opportunity.—A. N. Whitehead

"I have often wondered that persons who make boast of professing the Christian religion—namely, love, joy, peace, temperance, and charity to all men—should quarrel with such rancorous animosity, and display daily toward one another such bitter hatred, that this, rather than the virtues which they profess, is the readiest criterion of their faith."—Spinoza

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